He Papa Kuhikuhi Pilinaʻōlelo

Reference Grammar of the Hawaiian Language

E ʻonipaʻa kākou i ka ʻimi naʻauao

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Reference Grammar of the Hawaiian Language

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Introduction

Who is This Book For?

This grammar of the Hawaiian language is primarily intended for the English-speaking student at an institute of higher learning. It provides a quick reference to most grammatical constructs that an undergraduate student of the Hawaiian language will encounter, while also offering examples and further discussion of many topics. The project to create the book was born of the experience of the authors in studying Hawaiian Language years one through four at the University of Hawaii Maui College and the University of Hawaii at Mānoa. A reference grammar of this type would have come to great use!

Who Are We?

Anita Bardwell
Joe Bardwell
Lopaka Weltman
Hoaloha Westcott

This book is a compilation of notes and handouts from 4 years of Hawaiian language courses, as well as an incorporation of previously published materials brought together as an on-line student reference. We have endeavored to provide copious citations and none of the contents are our original research or opinion. This work was produced on a 100% volunteer basis as a labor of love and respect for the Hawaiian language, and as a way to give back to the language revitalization effort. The book will always remain free of charge. None of the authors are kanaka maoli, but all of us have Hawaiian hearts and continually stand for and support native Hawaiian causes. With deepest respect and aloha we hope you find this book useful.

You can reach us at hawaiian-grammar-grp@hawaii.edu.

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Version Information

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Conventions and Notation

Notations and Conventions

Kimo, Keola and Pualani are fictional characters and bear no relationship to any real persons, living or dead. These 3 characters are used in examples throughout this book.

When translating the Hawaiian third party singular pronoun **ʻo ia** into English, we may use "he", "she" or "it" depending on the context.

"ABC" is used in patterns with the meaning "kikino (word phrase)". **kikino** is explained below.

Overview of Hawaiian Language

Origin

The first Western visitors to Hawaii towards the end of the 18th century were surprised to find that the local language was very similar to that of New Zealand and Tahiti. The Polynesian languages are spoken in an area of over 2,000,000 square miles - the Polynesian triangle.

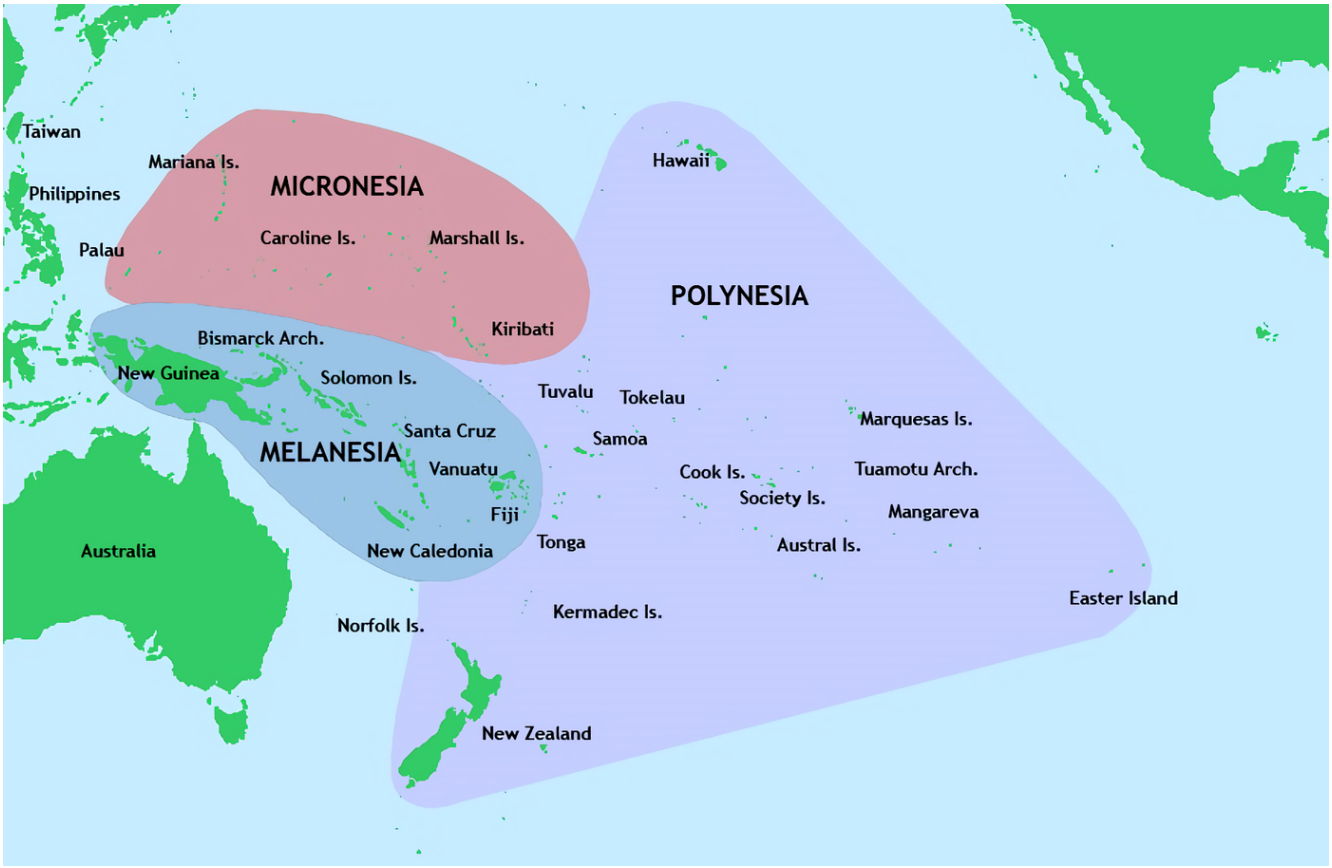
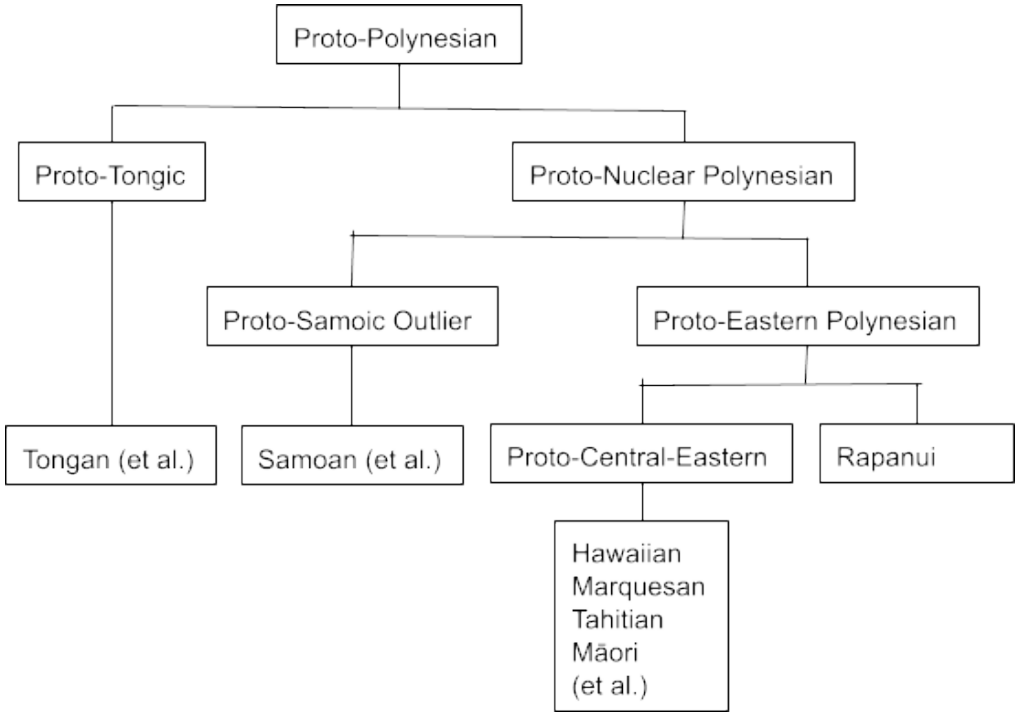


Image from (Wikipedia-Polynesian languages).

Study of the phonetic and grammatical differences between the languages suggests the following historical derivation (Schütz 1994:334).



Examples of common words in representative Polynesian languages (Wikipedia-Polynesian languages), (Wikipedia-Tongan language):

	Tongan	Samoan	Rapanui	Tahitian	Māori	Marquesan	Hawaiian
sky	langi	langi	rangi	raʻi	rangi	ʻani	lani
North wind	tokelau	toʻelau	tokerau	toʻerau	tokerau	tokoʻau	koʻolau
woman	fefine	fafine		vahine	wahine	vehine	wahine
house	fale	fale	hare	fare	whare	haʻe	hale
parent	matuʻa	matua	matuʻa	metua	matua	motua	makua

See (Pollex 2011) for interactive resources to explore etymology of Polynesian words

Orthography and Pronunciation

The Hawaiian alphabet was defined through a vote by a committee of missionaries in 1826, using letters from the Latin alphabet. History and other traditional knowledge had been maintained through the centuries with oral tradition, including complex compilations such as the Kumulipo. The missionaries, who had arrived in 1820, were anxious to provide the means to convert the population to Christianity, including the reading of the Bible in Hawaiian.

The definition of the alphabet was to build on the work done earlier to establish alphabets for Tahitian and Māori. One of the goals was for the Hawaiian alphabet to be as similar to the Tahitian alphabet as

possible. However, there were clear differences between the languages as perceived by the missionaries and there were also areas where their understanding was incomplete.

Besides the five vowels and seven consonants decided on for the alphabet (see below in this section), the missionaries and other Westerners visiting Hawaii heard Hawaiians use the sounds b, d, r, t and v. That was the source of much debate among the missionaries and the focus of the vote in 1826. There is ample evidence that those additional sounds were used by native speakers, but the committee voted to remove them from the alphabet because they formed pairs or triplets with other letters which could be used interchangeably with no impact on the meaning or on the ability of native speakers to comprehend. (Schütz 1994:111) illustrates the problem with an exchange from Albertine Loomis, Grapes of Canaan:

"Is the dance called hulahula?
"'Ae"
"Is it hudahuda?"
"'Ae"
"Or hurahura?"
"'Ae"

The pairs and triplet were:

p, b
l, r, d
w, v
k, t

The first of each set was chosen for the alphabet.

While not conclusive, there is evidence that certain differences in usage were geographical (t instead of k on Kaua'i and Ni'ihau; t is still used on Ni'ihau[1] and occasionally in chants), others based on phonetic context (w after u or o, v in other cases), others on personal preference, some pronounced as intermediate sounds of the set and some varied seemingly randomly. (Ellis 1824:349) reported that "The k in most of the islands is generally used in common intercourse, but it is never admitted into their poetical compositions, in which the t is universally and invariably employed." In almost all cases reported by the missionaries and by earlier Western Naturalists, native speakers did not perceive a difference in words used with one or the other sounds of a set. Each set is one phoneme, with potentially multiple renditions.

The missionaries were aware of two other important elements of pronunciation but were not able to capture them in their alphabet or use them in printing: the glottal stop and vowel length, both of which are essential to expressing meaning in the language. The glottal stop as a consonant, as well as vowel length, were not formally recognized and used in print until the middle of the 20th century. The

[1] (Wong 2020:71-77) indicates that on Ni'ihau, t or k may be used interchangeably in many words, but in some only k is used. In many of the words where only k is used, it is preceded by n or l. Four words are listed as having different meaning if pronounced with k or t.

glottal stop was known earlier as **ʻu**ʻ**ina** but renamed by Elbert in 1991 to **ʻokina**[2]. The macron above a vowel to show length is termed **kahakō**.

The resultant Hawaiian alphabet contains 13 letters. Each of the letters are pronounced as shown in the following table:

Hawaiian alphabet (Pukui/Elbert 1986:xvii):

Consonant	Pronunciation
h	About as in English
k	About as in English but with less aspiration
l	About as in English but may be dental-alveolar
m	About as in English
n	About as in English but may be dental
p	About as in English but with less aspiration
w	After i and e usually a lax v; after u and o usually like w; after a or initially like w or v[3]
ʻ	Glottal stop, similar to the sound between the ohʻs in English *oh-oh*[4]

Vowel	Pronunciation
a	Like a in above
ā	Like a in far
e	Like e in bet
ē	Like ay in pay
i	Like y in city
ī	Like ee in see
o	Like o in sole but without off-glides
ō	Like o in sole

[2] Schütz (1994 146)
[3] Schütz (1994 119:122) suggests a continuum of pronunciation between v and w
[4] A study by Lisa Davidson in Journal of Phonetics 88 (2021) reports that an ʻokina is rarely expressed as a full vocal constriction but more often as a "period of creaky voice"

u	Like oo in moon but without off-glides
ū	Like oo in moon but without off-glides

Vowels with **kahakō** (macron) do not have off-glides, are somewhat longer than other vowels and are always stressed.

Diphthong	Pronunciation
ei, eu, oi, ou, ai, ae, ao, au	Rising, always stressed on the first element, but the second element has more vowel quality than the off-glide in an English diphthong
iu	Even

See (Parker Jones 2009) and (Kettig 2021) for a modern evaluation of Hawaiian pronunciation.

Use of Kahakō and ʻOkina

As discussed above, the diacritical marks kahakō and ʻokina were not widely used in print until the middle of the 20th century. The style of writing without them is often called **kahiko**, or old style. The island of Niʻihau - the only place in the world where Hawaiian has continued to be the first language of the population without a break in transmission - never adopted use of the diacritical marks and many speakers there oppose their use in print. (NeSmith 2019:99)

Formation of Syllables

- A syllable in Hawaiian always ends in a vowel
- Two consecutive consonants are not allowed

This means that a syllable consists of either a vowel or of a consonant followed by a vowel, and that a word ends in a vowel. Note that the ʻokina is a consonant - it can begin a syllable but not end it However, in orthography it differs from other consonants in that instead of being capitalized as the first letter of a sentence or a proper noun, the immediately following vowel is capitalized, e.g. ʻAlika. Similarly, it is replaced by the following vowel in acronyms, e.g. APL for ʻAha Pūnana Leo. (NeSmith 2019:98)

Accent

When a syllable is emphasized in Hawaiian, it is somewhat louder, longer and often higher in pitch than other syllables. Words less than four syllables in length have accent on only one syllable, while those with four or more syllables have more than one with emphasis. In words of less than four syllables, the penultimate (second to last) syllable carries the accent, unless the last syllable has a long vowel (kahakō over it), in which case the last syllable has the most emphasis.

In speech and also in names, a **ka‘i** (ka, ke, nā) often joins with the following word to form one unit in terms of accent, e.g. kamaka (= ka maka, the eye).

The separation of syllable groups by accent is indicated in (Pukui/Elbert 1986), (Schütz/Kanada/Cook 2005) and in the modern dictionary (Hua‘ōlelo 2003) with a raised period between accent groups:

Example	Meaning
pule· lehua	butterfly
makua· hine	mother

The rules for which syllable receives emphasis apply within an accent group, not between them. There is more emphasis on the accented syllable of the final accent group than on the preceding ones.

Example	Meaning
Kalani· ana· ‘ole	A highway named after Prince Jonah Kūhiō Kalaniana‘ole; here there is more emphasis on the red syllable than on the two green ones

Within an accent group, the penultimate (next to last) syllable receives the most emphasis unless the last syllable has a long vowel (kahakō over it), in which case the last syllable has the most emphasis. Any syllable with a diphthong or long vowel also has emphasis.

Example	Meaning
pule· lehua	butterfly
makua· hine	mother
kapū, as in the site Waikapū	sacred, prohibited

(Schütz/Kanada/Cook 2005: xvii-xx)

Loanwords

(Pukui/Elbert 1986) and (Hua‘ōlelo 2003) include 2,012 known foreign loanwords according to (Parker Jones 2009: 3). (Parker Jones 2010) estimates the total percentage of loanwords in (Pukui/Elbert 1986) to 17%. Of them, five are from Chinese, nine from French, three from Portuguese and four from Japanese. A few are from biblical Latin or Greek. Almost all the rest are from English, particularly American English. (Hua‘ōlelo 2003) makes a conscious effort when identifying new words to prioritize source languages other than English to compensate, according to (Parker Jones 2009: 16).

"Nouns were the most commonly borrowed, followed by verbs, function words, and finally adjectives. ... Why did Hawaiian borrow so many nouns? One contributing cause is probably the number of new things that have been introduced to Hawai‘i since contact, along with their names. (Parker Jones 2009: 9)

How does Hawaiian adapt the loanwords in pronunciation?

- Consonants not present in Hawaiian are mapped to Hawaiian consonants, e.g. "bill" becomes "pila"
- Consecutive consonants either get a vowel inserted between them or have all but one of the consonants dropped, e.g. "scraper" becomes "kalepa", "truck" becomes "kalaka"
- Words ending in a consonant get a trailing vowel, e.g. "pila" for "bill"
- Words beginning with a vowel generally get an initial ‘okina (glottal stop), e.g. "‘akele" for "acre"

Structural Elements

Words

(Elbert/Pukui 1979:43) specifies the following types of words:

Type	Description
Nouns	Names of persons, places or things
Verbs	
Noun-verbs	Verbs commonly used as nouns without the nominalizer **‘ana**; see the section below on Word Types
Substitutes	Pronouns, Demonstratives, Possessives, Interrogatives; these can be used in place of a noun
Prepositions	
Conjunctions	

Numerals	
Interjections	
Idioms	Words not otherwise classifiable

Non-Word Elements

Non-Word Elements	Description
Particles	Denote grammatical meaning, indicate whether accompanying words are nouns or verbs, whether action is completed or going on, whether a noun is a subject, object, agent, possessor, locative or instrumental
Affixes	The addition of prefixes, infixes and suffixes to bases; also reduplication; examples of prefixes are ho‘o-, ma- and aka-; an example of a suffix is -hine

Phrases

Words, particles and affixes are combined in phrases, which are divided into noun phrases and verb phrases.

"Verb phrases contain verbs as their heads." (Elbert/Pukui 1979: 39). A word is identified as a verb by its potential occurrence together with a verb marker such as **ua** to mark tense or aspect. See below for examples of verb and noun phrases.

"Noun phrases contain nouns or substitutes for nouns" (where a substitute is a pronoun or demonstrative); "these are names of persons or places" or are identified through their use with a determiner such as he, ke/ka. (Elbert/Pukui 1979:39).

The order of the elements of a noun phrase is defined in (Elbert 1970:117,246) as:

Preposition ± Determiner + Noun ± Post-noun elements

± indicates that the following element is optional.

The determiners are:

Determiner	Examples
Singular definite article	ka, ke

k-demonstratives ± mau	kēia, kēlā, kēnā, kēlā mau
k-possessives ± mau	kaʻu, kou, kona, kona mau
Indefinite/abstract article	kekahi
Indefinite demonstrative	ia
Plural definite article	nā
Indefinite article	he
Indefinite article plural	he mau
Numbers	ʻelua, ʻumikūmākolu

The post-noun elements are:

Post-noun element	Examples
Qualifying content words	pū, wale, ʻia
Directional	mai, aku, iho, aʻe
k-less demonstratives	nei, na/ana, la/ala
Verb marker **ai**	ai
Qualifiers	nō, la, naʻe, hoʻi, e, anei, paha, nohoʻi

Example:

i	ka	hale	nō
Preposition	Determiner	Noun	Qualifier (post-noun element)

definitely in the house

Grammar studies of the Hawaiian language from the start and through the 1970's have categorized noun usage by "case", as used in Latin. Breakdown by "case" is explicit in (Chamisso 1837), (Andrews 1854), (Alexander 1864), (Judd 1939), (Elbert 1970) and (Elbert/Pukui 1979). Six cases

were identified. Unlike in the European languages, there is no declension of nouns; instead the case is indicated with a preposition, object marker or the lack of either. (Judd 1939:13) provides a typical list of cases and examples:

Case	Example	Translation
Nominative	ka hale	the house
Genitive	o ka hale	of the house
Possessive	ko ka hale	the house's
Dative	no ka hale	for the house
Accusative/ Objective	i ka hale	to the house, the house (as object of a transitive verb)
Ablative	ma ka hale mai ka hale me ka hale e ka hale	at/by/in the house from the house with the house by the house (agent)

Sentences

One or more phrases produces a sentence. For example:
Ua hele ke kanaka i Maui.
Verb phrase Noun phrase Noun phrase
The man went to Maui.

Ua ʻai ke kanaka i ka poi.
Verb phrase Noun phrase Noun phrase
The man ate the poi.

Ua ʻai ʻia ka poi e ka wilikī.
Verb phrase Noun phrase Noun phrase
The poi was eaten by the engineer.

He kumu au.
Noun phrase Noun phrase
I am a teacher.

If there are pauses when speaking, they occur between phrases and not inside a phrase.

Sentences combining simple sentences are complex sentences:

‘O ia	ka mea	a‘u	i makemake ai.
Noun phrase	Noun phrase	Noun phrase	Verb phrase

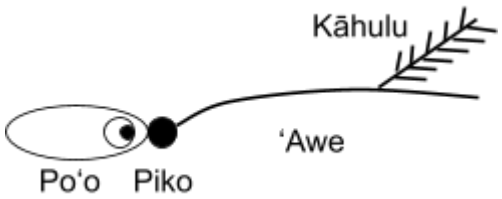
This sentence can be considered a composition of two simple sentences:
‘O ia ka mea. ("That is the thing." - Equational sentence)
Ua makemake au i ka mea. ("I wanted the thing." - Simple Verb sentence)
That's the thing I wanted.

Table 1 - Types of Simple (Not Compound or Complex) Sentences

English name	Hawaiian name	Example	Translation
Simple Verb	Pepeke Painu	Ua hele ke keiki i ka hale.	The boy went home (to the house)
Simple Verb, Negative	Pepeke Painu Hō‘ole	‘A‘ole i hele ke keiki i ka hale.	The boy did not go home.
Class Inclusion	‘Aike He	He hale hou kēlā.	That is a new house.
Class Inclusion, Negative	‘Aike He Hō‘ole	‘A‘ole kēlā he hale hou.	That is not a new house
Equational	‘Aike ‘O	‘O ka hale o ke keiki kēlā.	That is the boy's house.
Equational, Negative	‘Aike ‘O Hō‘ole	‘A‘ole kēlā ‘o ka hale o ke keiki.	That is not the boy's house.
Actor-Emphatic	Kālele ‘Ākena	Na ke keiki i hele i ka hale.	It was the boy who went home.
Situation-Emphatic	Kālele Kūlana	Ma ka hale i ‘ai ai ke keiki.	It was at home that the boy ate.
Locational	Pepeke Henua	Aia ke keiki ma ka hale.	The boy is at home.
Immediate Sequential	"‘O ka painu dir la nō ia"	‘O ka hele akula nō ia o ke keiki i ka hale.	And then the boy went home.
Possessive	Pepeke Nono‘a	‘Elua puke a ke keiki.	The boy has two books.
Comparative	‘Oi aku	‘Oi aku ke kaulana o Keola ma mua o Keani.	Keola is more famous than Keani.

(Kamanā/Wilson 2012 I:21-22,26) - developed for teaching first-year and second-year Hawaiian at UH Hilo - takes a different approach to describe the components of a sentence. It introduces new, Hawaiian terms corresponding to the parts of a squid (see also the Terminology section below).

A **pepeke** is a squid or sentence. It is divided into one or more **lālā** (basic sentence parts; corresponds with a verb or noun phrase as discussed above). A **pepeke** has one or more **poʻo** (heads) and may have one or more **ʻawe** (tentacles or descriptive phrases) connected with a **piko** (navel or joining point). A **poʻo**, **piko** or **ʻawe** may include a **kāhulu** (descriptor). Every **pepeke** must have at least one **poʻo**, but the **ʻawe** and **piko** are optional (Kamanā/Wilson 2012 I:80). A **hamani** (transitive verb) may take a **lauka** (object or object phrase). A **pepeke makua** (primary pepeke) can be connected to a **pepeke keiki** (secondary pepeke) with **e**. A **kuʻi** is a conjunction that connects words within a **poʻo**, **piko** or **ʻawe**.



Examples:

ʻOno
Poʻo

It's delicious.

Aia	ke kumu	i Honolulu.
Poʻo	Piko	ʻAwe

The teacher is in Honolulu.

ʻAʻole	au	me Keola.
Poʻo	Piko	ʻAwe

I am not with Keola.

Anuanu	ka wai.
Poʻo	Piko

The water is cold.

Hana	kēia kaikamahine	ma ka hale pule.
Poʻo	Piko	ʻAwe

This girl works at church.

Hana	ka wahine noho i Kapahulu	me aʻu.
Poʻo	Piko (with kāhulu)	ʻAwe

The lady that lives in Kapahulu works with me.

ʻAʻole	au	hele	me ia.
Poʻo	Piko	Poʻo	ʻAwe

I don't go with him.

ʻAʻole	hele	ʻo Pualani	me ia.
Poʻo	Piko	Piko	ʻAwe

Pualani doesn't go with him.

ʻO Pualani	ʻoe.
Poʻo	Piko

You are Pualani.

ʻAʻole	ʻo Pualani	he haumana.
Poʻo	Piko	Poʻo

Pualani is not a student.

ʻAʻole	kēlā kaʻa o koʻu hoaloha	he mea ʻulaʻula.
Poʻo	Piko (with kāhulu)	Poʻo (with kāhulu)

That car of my friend is not red (a red thing).

Makemake	au	e ʻai	i ka iʻa.
Poʻo	Piko	Poʻo	ʻAwe with Lauka

I want to eat (the) fish.

Makemake	ʻo ia	e ʻike	ʻoe.
Poʻo	Piko	Poʻo	Piko

He wants you to see.

Makemake	au	iā ʻoe	e hele.
Poʻo	Piko	ʻAwe	Poʻo

I want you to go.

Ua ʻai	ʻo Leo	i nā manakō	me Kimo	ma ke alanui.
Poʻo	Piko	ʻAwe	ʻAwe	ʻAwe

Leo ate the mangoes with Kimo on the street.

E Nani,	kāpulu	i kekahi manawa	kēia mau keiki!
ʻAwe	Poʻo	ʻAwe	Piko

Nani, sometimes these children are sloppy!

Ke hele ʻāwīwī mai nei	lākou	i aneʻi.	
Poʻo	Piko	ʻAwe	

They are coming over here quickly.

ʻO koʻu māmā,	ʻaʻole	ʻo ia	makemake	i ia ʻano mea,	akā,	ʻo wau,	makemake nō	au.
ʻAwe	Poʻo	Piko	Poʻo	ʻAwe	Kuʻi	ʻAwe	Poʻo	Piko

My mom doesn't like that sort of thing, but I do. (As for my mom, she doesn't like that sort of thing, but, as for me, I like.)

He kumu niu	ma laila.
Poʻo	ʻAwe

There's a coconut tree there.

Hiki	iā ʻoe	ke lawe	i kēia manakō.
Poʻo	ʻAwe	Poʻo	ʻAwe

You can take this mango.

Terminology

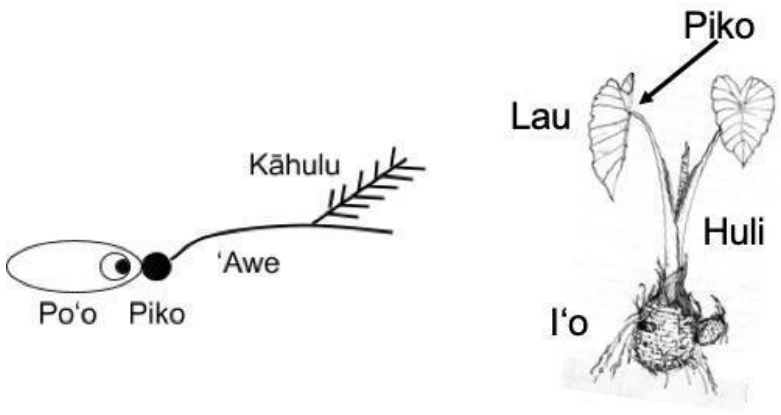
Comparing Classical (Andrews, Alexander), Modern UH Mānoa (Pukui/Elbert, Hopkins in Ka Lei Haʻaheo) and Modern UH Hilo (Kamanā/Wilson in Nā Kai ʻEwalu) Grammatical Terminology

The first publications to comprehensively document the grammar of the Hawaiian language were (Chamisso 1837), (Andrews 1854) and (Alexander 1864). They all proceeded from classical Latin assumptions around the structure of language, seeking to identify word classifications (noun, pronoun, verb, adjective), noun declensions, verb cases and verb moods consistent with those in European languages. See (Schütz 1994) for a discussion of the issues around this approach.

The practice of aligning Hawaiian grammatical constructs with Latin concepts continued well into the 20th century with (Judd 1939). (Elbert/Pukui 1979) mostly abandons the attempt to define Hawaiian in terms of Latin grammar but assumes certain characteristic elements such as subject and predicate that do not directly match Hawaiian syntax. It also attaches Latin cases to the prepositions. (Elbert/Pukui 1979) does adopt the more natural classification of Hawaiian verbs into intransitive, transitive, stative and loaʻa (and similar) stative types, following publications on verb classes in other Polynesian languages in the 1960s.

The Hawaiian Renaissance, starting in the 1970s, gave rise to new ways to interpret and present Hawaiian grammar, attempting to match its inherent characteristics and provide a path to competence for a new generation of instructors in the language, particularly for the students of Hawaiian immersion schools. (Kamanā/Wilson 2012) introduced the concept of the **pepeke** (squid) to represent a sentence, consisting mainly of the **poʻo** (head), **piko** (navel) and **ʻawe** (tentacles). It applies Hawaiian terms for all the constructs of the language as needed in the first and second years of instruction in the language at UH Hilo.

In addition to the pepeke system which employs the concept of a squid, there is an alternate system which utilizes the kalo plant to represent a sentence. This system is called the Hāloa system and is shown below next to the pepeke system:



(Hopkins 1992) takes a different approach, defining a number of new English-language terms - not constrained by Latin grammar - for the Hawaiian language constructs for use in the first year of instruction at UH Mānoa.

The following table relates and illustrates the Hawaiian grammatical terms used in (Kamanā/Wilson 2012) by presenting the corresponding terms used by (Hopkins 1992), and the Hāloa system where available, supplemented with examples and notes.

Table 2 - Grammatical Terms

Pepeke System (Kamanā/Wilson 2012)	**Hāloa System**	**(Hopkins 1992)**	**Examples/Notes**
Poʻo	Iʻo		verb/adjective/adverb
Poʻolua			double predicate
Piko	Huli		subject
ʻAmi	Piko		preposition
ʻAwe	Lau		object
Analula	Ana		grammatical pattern

Word types			
meme‘a			common noun or verb: kikino, hamani, hehele, ‘a‘ano
kikino	ha‘iinoa laulā		an entity with a body
papani	paniinoa	personal pronoun	au, ‘oe, ‘o ia, māua, kāua, mākou, lāua, lākou
kūhoa			speaker and addressee: kāua, kākou
kūnā			second person: ‘oe, ‘olua, ‘oukou
kūlā			third person: ia, lāua, lākou
kūnei			first person: au, māua, mākou
ki‘a	ka‘ina		nominal usage
ki‘a alaka‘i			head noun
ki‘a hopuna‘ōlelo			derived nominal: ka hana ‘ana
ki‘a hua‘ōlelo			true nominal: ka hana
ka‘i	pili mua	determiner	
‘īkoi			meme‘a preceded by a ka‘i
ka‘i hō‘iloa			he (indefinite article)
ka‘i huahelu			number
ka‘i iloa		definite article	ka, ke
ka‘i ākoa			ka, ke (indefinite plural)

kaʻi iloa/ʻākoa			nā (definite plural)
kaʻi kuhi			kēia, kēnā, kēlā, ia (demonstrative pronoun)
kaʻi wae			kekahi (one, some)
kaʻi nonoʻa		k-possessive	kou, kaʻu, ko ke kumu
iʻoa	inoa or haʻiinoa pili kahi		proper noun
iʻoa maʻuli		proper noun	
iʻoa paku	haʻiinoa wahi		place name
iʻoa kuhane			person name
iʻoa henua	haʻiinoa henua		relative place
oʻa			possessive marker
ʻami kāhea		vocative	e
ʻami ʻaike			ʻo (at start of sentence)
ʻami piko			ʻo (before name or location)
ʻami mole			mai, maiā (from)
ʻami henua	piko (lau) honua		ma (at)
ʻami hoa	piko (lau) hoa		me (with)

ʻami ʻākena ʻiae	piko (lau) aʻa hana		Passive marker
ʻami kuhilana			i (to)
ʻami ʻākena ʻaʻano	piko (lau) aʻa hopena		Agentative preposition
ʻami lauka	lau pili	object marker	i, iā
ʻami kūmua	piko (lau) kūmua		Preposition (from)
ʻami nonoʻa	piko (lau) noʻa	n-possessive, k-less possessive	na, no, a, o
huneʻano			wale, iki, loa, ʻē, hou, mua, hope, ʻole, pū[5]
hunekuhi	hunewahi	directional	aku, mai, aʻe, iho
hunekaime			ana, nei
huneʻaʻau	hune hoʻoia	intensifier	kā, lā, nō, hoʻi, paha
hune ʻiae			passive marker: ʻia
hunewae			ʻano
hunekiʻa			nominalizing particle: ʻana
waila			ʻaʻole, aia, inā
helukahi			singular: ʻau
helulua			dual: māua

[5] https://kapapaolelohawaii.weebly.com/hunekuhi--hune.html; these are considered to be intensifiers used with memeʻa before ʻiae and hunekuhi

helu			plural: mākou
hoaakāka			appositive
Verb types			
painu	haʻina		general term for a verb – verbal usage
hamani	hana pili	transitive	kākau - takes a direct object
hehele	hana pili ʻole	intransitive	hele - does not take a direct object
ʻaʻano	hopena	stative	maʻa - describes a state, has a passive sense
Syntactical constructs			
pepeke	hopuna ʻōlelo	sentence	
poke			phrase - incomplete sentence
kāhulu	wehina	adjective, adverb	wikiwiki, anuanu
ʻiae	leo pili ʻia mai	passive voice sentence with transitive verb	Ua kākau ʻia ka puke e aʻu. (The book was written by me.)
ikaiā			stative verb with agent: Ua make ʻo ia i ka ʻeha. (He died of pain.) Ua make ʻo ia iā Keola. (He died because of Keola.)
hiaʻo		passive voice sentence with stative verb	Ua make ka iʻa i ke anuanu. (The fish died of cold.)
ʻawe ʻākena ʻaʻano	lau aʻa hopena		Agentative phrase (stative)

ʻawe lauka	lau pili		Object phrase
ʻawe hoa	lau hoa		Conjunctive phrase
ʻawe henua	lau henua		Locative phrase
ʻawe kūmua	lau kūmua		Prepositional phrase
ʻawe nonoʻa	lau noʻa		n-possessive phrase
pepeke ʻaike ʻo	ana kūlike ʻo	equational sentence	ʻO Keola ke kumu. (Keola is the teacher.)
pepeke ʻaike he	ana kūlike he	class-inclusion sentence	He kumu ʻo Keola. (Keola is a teacher.)
pepeke heʻo		implied subject in ʻaike he sentence	He mau kumu kūawa ma ʻaneʻi. (There are guava trees here.)[6]
pepeke painu	ana haʻina	simple verb sentence	Ke aʻo mai nei ʻo Keola. (Keola is teaching.)
pepeke huahelu	ana helu		Number sentence
pepeke henua	ana henua	locational sentence	Aia ʻo Keola ma ke kula. (Keola is at school.)
pepeke nonoʻa		have-a sentence	He puke kaʻu. (I have a book.)
pepeke kālele kūlana		situation emphatic sentence	Ma ke kula e aʻo aku ana ʻo Keola. (It is at school that Keola is teaching.)
pepeke kālele ʻākena		actor emphatic sentence	Na Keola e aʻo aku ana. (It is Keola who is teaching.)

[6](Kamanā/Wilson 2012:166)

ʻoi aku		comparative sentence	ʻOi aku ke kaulana o Keola ma mua o Keani. (Keola is more famous than Keani.)
kiʻa pepeke		ʻana nominalization	Kaulana ke aʻo aku ʻana o Keola. (The teaching by Keola is famous.)
māka painu	māka haʻina	verb marker	Tenses and moods in verbs are indicated with external particles rather than conjugation: **Ua** ʻike ʻo ia iaʻu. (He saw me.) **E** nāna **ana** ʻo ia iaʻu. (He was looking at me.)
māka piko	kaha piko		Subject marker
māka poʻo			predicate marker: ʻo, he
laʻana	kumu alakaʻi		example
kāhulu pepeke piko ʻole	pākuʻi haʻina kumu houʻole	relative clause type A	ʻO ia nō ke keiki i hele mai i ke kula. (He is the child who came to school.)
kāhulu pepeke piko hou	pākuʻi haʻina kumu hou	relative clause type B	ʻO ia nō ke keiki aʻu i ʻike mai i ke kula. (He is the child I saw at school.)

English/Latin Grammatical Terms

As discussed above, this book considers Hawaiian grammar both in the terms used by the many grammar books and course books from (Chamisso 1837) to (Schutz/Kanada/Cook 2005) as well as the new Hawaiian terms of (Kamanā/Wilson 2012). While the book discusses usage of all known Hawaiian language patterns with references to books of both categories, it does not define the English/Latin grammatical terms themselves but refers the interested reader to Wikipedia:

Table 3 - English Grammatical Terms

Term	Wikipedia Reference
Ablative	https://en.wikipedia.org/wiki/Ablative_case
Accusative	https://en.wikipedia.org/wiki/Accusative_case
Adjective	https://en.wikipedia.org/wiki/Adjective
Adverb	https://en.wikipedia.org/wiki/Adverb
Agentive	https://en.wikipedia.org/wiki/Active%E2%80%93stative_language, https://en.wikipedia.org/wiki/Agent_(grammar)
Article	https://en.wikipedia.org/wiki/Article_(grammar)
Benefactive	https://en.wikipedia.org/wiki/Benefactive_case
Cardinal	https://en.wikipedia.org/wiki/Cardinal_number
Case	https://en.wikipedia.org/wiki/Grammatical_case
Causative	https://en.wikipedia.org/wiki/Causative
Clause	https://en.wikipedia.org/wiki/Clause
Conjunction	https://en.wikipedia.org/wiki/Conjunction_(grammar)
Dative	https://en.wikipedia.org/wiki/Dative_case
Definite, Indefinite	https://en.wikipedia.org/wiki/Definiteness
Demonstrative	https://en.wikipedia.org/wiki/Demonstrative
Determiner	https://en.wikipedia.org/wiki/English_determiners
Direct Object, Indirect Object	https://en.wikipedia.org/wiki/Object_(grammar)#Types
Distributive	https://en.wikipedia.org/wiki/Distributive_case
Gender	https://en.wikipedia.org/wiki/Grammatical_gender
Genitive	https://en.wikipedia.org/wiki/Genitive_case
Intensifier	https://en.wikipedia.org/wiki/Intensifier
Interrogative	https://en.wikipedia.org/wiki/Interrogative, https://en.wikipedia.org/wiki/Interrogative_word
Intransitive	https://en.wikipedia.org/wiki/Intransitive_verb

Locative	https://en.wikipedia.org/wiki/Locative_case
Nominalization	https://en.wikipedia.org/wiki/Nominalization
Nominative	https://en.wikipedia.org/wiki/Nominative_case
Noun	https://en.wikipedia.org/wiki/Noun
Noun Phrase	https://en.wikipedia.org/wiki/Noun_phrase
Ordinal	https://en.wikipedia.org/wiki/Ordinal_number
Passive	https://en.wikipedia.org/wiki/Passive_voice
Possessive	https://en.wikipedia.org/wiki/Possessive
Preposition	https://en.wikipedia.org/wiki/Preposition_and_postposition
Pronoun	https://en.wikipedia.org/wiki/Pronoun
Proper Noun, Common Noun	https://en.wikipedia.org/wiki/Proper_noun
Relative Clause	https://en.wikipedia.org/wiki/Relative_clause
Sentence	https://en.wikipedia.org/wiki/Sentence_(linguistics)
Subject	https://en.wikipedia.org/wiki/Subject_(grammar)
Subordinate Clause	https://en.wikipedia.org/wiki/Dependent_clause
Tense	https://en.wikipedia.org/wiki/Grammatical_tense
Tense-Aspect-Mood	https://en.wikipedia.org/wiki/Tense%E2%80%93aspect%E2%80%93mood
Transitive	https://en.wikipedia.org/wiki/Transitive_verb, https://en.wikipedia.org/wiki/Transitivity_(grammar)
Verb	https://en.wikipedia.org/wiki/Verb
Verb Phrase	https://en.wikipedia.org/wiki/Verb_phrase
Vocative	https://en.wikipedia.org/wiki/Vocative_case

Word Types

Overview

One of the distinguishing features of the Hawaiian language is the versatility of word usage. The same word (excluding particles, conjunctions and prepositions) can in principle be used in the sense of a verb, a noun, an adjective or an adverb with no change in conjugation. Wahine, for example, can be used to indicate a woman, to become a woman, to have female characteristics or to do something in a feminine way.

English Type	Example	Translation
Noun	He wahine ʻo ia.	She is a woman.
Verb	Ua wahine ʻo ia.	She has become a woman.
Adjective	He leo wahine kona.	He/she has a feminine voice.
Adverb	E hele wahine ʻoe.	Go like a woman.

In practice, many words are not commonly used as verbs, while any verb can be used as a noun (similar to a gerund in other languages). (Elbert/Pukui 1979:105) suggests that the noun-only words "are limited largely to material objects, plants and animals, and names of persons and places".

"...there is no formally distinguished class of adjective or of adverb in Hawaiian, Words performing as English adjectives and adverbs are stative verbs in Hawaiian." (Elbert/Pukui 1979:49). The usage patterns in Hawaiian suggest a different classification from that of verb, noun, adjective and adverb. The comprehensive Hawaiian dictionary (Pukui/Elbert 1986) uses one of the following terms to indicate the type of most words:

Abbreviation	Meaning	Example
n.	noun	kumu (base, source, tree, teacher)
vi.	intransitive verb	hele (to go)
vs.	stative verb	maʻi (to be sick)

vt.	transitive verb	kākau (to write)

An additional category in (Elbert/Pukui 1979:43) includes "verbs commonly used as nouns without the nominalizer ‘ana". They are treated in (Pukui/Elbert 1986) as a subcategory of vi., vs. and vt.:

Abbreviation	Meaning	Example
nvi., nvs., nvt.	noun-verb	Nani ke mele. (The singing/song is beautiful.)

(Elbert/Pukui 1979) distinguishes between stative verbs of the loa‘a type and other stative verbs, and between "deliberate transitive" and "spontaneous transitive" verbs, but (Hawkins 1982:27) indicates that these distinctions are not relevant to a syntactical analysis such as ours.

A small number of words in (Pukui/Elbert 1986) have other well-defined types[7]:

Abbreviation	Meaning	Example
conj.	conjunction (a particle connecting sentences, phrases, and words)	akā (but)
demon.	demonstrative	kēia (this)
inter.	interrogative (a question word)	aha (why, what)
interj.	interjection (a short expression that does not fit into the normal patterns of the language, often expressing emotion, but also including salutations, taunts, song refrains, calls to animals, and onomatopoeic sounds)	kā (disapproval, surprise)
loc.n.	locative noun (a noun indicating location in space or time)	loko (inside)
num.	numeral	‘elima (five)
par.	particle	‘ia (verb marker indicating passive sense)

[7] Explanations taken from (Pukui/Elbert 1986) and from https://hilo.hawaii.edu/wehe/glossary.php

poss.	possessive	kona (his, her)
prep.	preposition	ma (in, on, at)

Note that the same word may have more than one meaning, with the same or different types for the distinct meanings.

Counts by word type in (Pukui/Elbert 1986) (total entries 26,853, whereof 20,890 unique terms):

Word type	Count	Notes
n.[8]	11,656	Noun
nv.[9]	337	Noun-verb
v.	181	Verb
vi.	1,171	Intransitive verb
nvi.[10]	763	Intransitive noun-verb
vt.[11]	1,035	Transitive verb
nvt.	674	Transitive noun-verb
vs.[12]	2,037	Stative verb
nvs.[13]	1,046	Stative noun-verb
prep.	10	Preposition
conj.	23	Conjunction
demon.	14	Demonstrative
inter.	11	Interrogative
interj.	98	Interjection
loc.n.	33	Locative noun
num.	78	Numeral

[8] Includes (Not cap.) n., (Cap.) n., (Cap.).n, and (Cap;) n.
[9] Includes (Not cap.) nv.
[10] Includes (Not cap.) nvi.
[11] Includes (Not cap.) vt.
[12] Includes (Not cap.) vs. and (Cap.) vs.
[13] Includes (Not cap.) nvs. and (Cap.) nvs.

par.	0	Particle (this class is not used; instead part. and various specific particles are tagged)
caus/sim.[14]	4	The transitivizing prefixes ho-, hō-, hoʻ- and hōʻ-
poss.	37	Possessive
pronoun.	17	Pronoun

There are 7,275 words that are not classified explicitly as one of the above. Of them, the following can be considered additional grammatical categories, variants or combinations:

Word type	Count	Notes
idiom. (any short expression with meaning not deducible from the meanings of the parts)	37	Examples: aho, aia, eia, kana, mea
part.[15]	32	Particle; includes verb markers ke-nei, ke-lā and e, as well as the directional aku and the intensifiers such as hoʻi, paha and wale nō
n.-poss.	6	N-possessives - nāna, nāu, naʻu, nona, nou, noʻu
Directional part. (a particle following a headword that indicates relative proximity in space or time of the speaker and hearer)	3	aʻela, akula, mai
Intensifying part.	3	e, nō, nohoʻi
vi., interj.	3	Can be intransitive verb or interjection
directional.[16]	2	aʻe, iho
nvs., nvi.	2	Can be stative or intransitive verb - pā, pali
nvs., nvt.	1	Can be stative or transitive verb - makeleho

[14] Includes marker of the caus/sim.
[15] These should be under par. according to (Pukui/Elbert 1986) page xxv
[16] Includes directional; this class should also include mai (now under Directional part.) and aku (now under Part.)

The rest need to be analyzed individually to determine the grammatical category (they generally refer to another term in the dictionary):

Word type	Count	Notes
Same	2,068	
Redup.	1,623	Reduplication
Var.	608	Variant, variety
Pas/imp.	262	Passive/imperative, verbs with the affix -a, -na or -ia to indicate a passive or imperative sense, e.g. huia (to be met) from hui (to meet)
hoʻo.	170	Words made transitive with the prefix hoʻo-, e.g. hoʻopapa, hoʻonoho
Also	160	Secondary reference
(Cap.)	101	Beginning with a capital letter
Short for	99	Shortened form, e.g. hakuleʻi - haku + pololeʻi
Rare var.	81	E.g. nahe - rare var. of nahenahe
A variety	61	
Similar to	59	
Rare.	4	E.g. -kē - rare. suffix. Here and there. See holoholokē, holokē, lelekē.
Rare redup.	3	hulahula, kananana, lakolako
Miscellaneous other definitions	2,191	

1,533 words in the Wehewehe database have more than one type. Six of them have six types, but only 346 altogether have more than two types.

See (Trussel 2011-2020) for additional statistical analysis.

Nā Kikino (Nouns)

As discussed above, Hawaiian does not have a strict distinction between nouns and other word types, particularly verbs. Any word that can be used as a verb can also be used as a noun. However, some words that are used as nouns are rarely or never used as verbs. These words are classified as **n** for nouns in (Pukui/Elbert 1986) and as **kikino** in (Kamanā/Wilson 2012). **n**/**kikino** words are further subdivided into proper nouns (**iʻoa**) and common nouns (**memeʻa**), while proper nouns distinguish between names of people, spirits or pets (**iʻoa kuhane**) and names of places, buildings, canoes and songs (**iʻoa paku**). Some words function as **iʻoa kuhane** in certain contexts and **iʻoa paku** in others. (Kamanā/Wilson 2012 II:5,19).

Nā Memeʻa (Common Noun)

Common nouns (**memeʻa**) are not capitalized in common usage. Hawaiian names (proper nouns) are generally words with other usages (as common nouns). When the word is used as a name, it is capitalized. Example:

Example	Meaning
ke kula	school
ʻo Kula	the place named Kula
Aia he kula i Kula.	There is a school in Kula.

(Kamanā/Wilson 2012 II:5) describes **memeʻa** as "types of things, actions and conditions".

Nā Iʻoa (Proper Nouns)

(Kamanā/Wilson 2012 II:5) describes **iʻoa** as "personal names, place names and a few other terms".

As in English, proper nouns are generally capitalized. Proper nouns take the determiner **ʻo** when functioning as the subject of a sentence, not **ka** or **ke** or **he**. Examples:

Example	Meaning
ʻO kona inoa ʻo Kalei.	His name is Kalei.
ʻO Kalei kona inoa.	His name is Kalei.
Ua hele mai ʻo Kalei.	Kalei came.

When a proper noun functions as the object of a verb, it takes **iā** rather than **i** as the object marker. Examples:

Example	Meaning

Ua ʻike au iā Kalei.	I saw Kalei.
E haʻalele ana ʻo ia iā Kula.	He is leaving Kula.

That contrasts with **i** as object marker for common nouns:

Example	Meaning
E haʻalele ana ʻo ia i ke kula.	He is leaving the school.

If there is a preposition before a common noun with a proper noun as descriptor, it is preferred to repeat the preposition rather than have ʻo between the common noun and the proper noun[17]:

Example	Meaning
E hele ana paha au i kahakai me koʻu hoa papa, me Maile. (rather than: E hele ana paha au i kahakai me koʻu hoa papa ʻo Maile.)	I might go to the beach with my classmate Maile.
Na kona kaikuaʻana, na Pele i hoʻouna iā Hiʻiaka i ka huakaʻi. (rather than: Na kona kaikuaʻana ʻo Pele i hoʻouna iā Hiʻiaka i ka huakaʻi.)	It was her older sister Pele who sent Hiʻiaka on the trip.
I nehinei, ʻau akula nā keiki ma ua ʻāina kaulana nei, ma Waikīkī. (rather than: I nehinei, ʻau akula nā keiki ma ua ʻāina kaulana nei ʻo Waikīkī.)	Yesterday the children swam at famous Waikīkī.
Hoʻoili ʻia ke aupuni i ka hiapo, iā Hakau. (rather than: Hoʻoili ʻia ke aupuni i ka hiapo ʻo Hakau.)	The government was inherited by (fell to) the first-born child Hakau.

Proper nouns are further divided into place names (**iʻoa paku**) and other names (**iʻoa kuhane**). While all proper nouns take **iā** instead of **i** as object marker, a place name takes the preposition **i** to indicate location or direction.

Historically, the object marker in Proto-Polynesian was ***i** while the preposition was ***ki**. The two merged in pronunciation in Hawaiian but should be treated as separate grammatical entities. (Elbert/Pukui 1979:135)

[17] Kumu Kahikina de Silva 2020

A non-place proper noun takes only an object marker **iā**; it does not take a preposition (**i**). Examples:

Example	Meaning
Ua hele ʻo ia i Kula.	He went to Kula.
Ke noho nei ʻo ia i Kula.	He is living in Kula.
Makemake ʻo ia iā Kula.	He likes Kula.
Ua ʻike au iā Keola.	I saw Keola.

Nā Helunui (Plurals)

Only a very small number of nouns take a different form when indicating plural. (Elbert/Pukui 1979:106) lists ten such nouns, all of them referring to people; the plural of these nouns has the third from the last vowel lengthened (note that a plural kaʻi /determiner is required when using these):

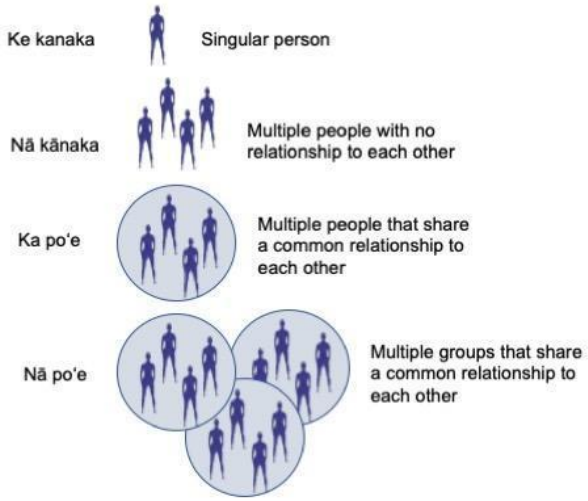
Singular	Plural	Meaning
ʻaumakua	ʻaumākua	family god
ʻelemakule	ʻelemākule	old man
kahiko	kāhiko	old person
kahuna	kāhuna	priest
kaikamahine	kaikamāhine	girl
kanaka	kānaka	person
kupuna	kūpuna	grandparent
luahine	luāhine	old woman
makua	mākua	parent
wahine	wāhine	woman

Plurality is indicated by the definite determiner **nā** used with a noun or by the plural modifier **mau**, used with the indefinite determiners **he** and **kekahi** and with the possessive and demonstrative pronouns.

Example	Meaning
Aia ke keiki ma ʻō.	The child is over there.
Aia nā keiki ma ʻō.	The children are over there.

Aia ka wahine ma ʻō.	The woman is over there.
Aia nā wāhine ma ʻō.	The women are over there.
Aia he mau keiki ma ʻō.	There are children over there.
Aia kekahi mau keiki ma ʻō.	There are some children over there.
Aia kaʻu mau keiki ma ʻō.	My children are over there.
Naʻu kēlā mau keiki.	Those children are mine.

Plurality of people and groups can be expressed as shown in the figure below:[18]


Ke kanaka
Singular person
Nā kānaka
Multiple people with no relationship to each other
Ka poʻe
Multiple people that share a common relationship to each other
Nā poʻe
Multiple groups that share a common relationship to each other

(Alexander 1864:6) adds three collective plural modifiers: **poʻe** (for people), **puʻu** (for lifeless things) and **pae** (for lands or islands). Similar uses are described in (Andrews 1854:39-41).[19]

Example	Meaning
He poʻe haumāna	A company of disciples (students)
Ka poʻe wāhine	The women
He puʻu pōhaku	A pile of stones
Kēia pae moku	These islands

[18] Kumu Kahikina de Silva 2020

[19] Given the small number of nouns that **pae** and **puʻu** are used with, it may be more appropriate to consider those cases as compound nouns rather than a noun with a plural marker, e.g. **pae moku** - "archipelago" rather than "islands". Kīʻope Raymond reports the use of "pae pōhaku" for a pile of stones.
Puʻu is used to mean a hill or pile on its own. **Puʻu pōhaku** could be understood to mean literally "a pile of stones" rather than "stones".

(Elbert/Pukui 1979:162) says that **poʻe** may be used also for inanimate nouns. It also lists **kau** for more than two items, **wahi** for a small or insignificant number and **nāhi** (contraction of nā wahi), but not **puʻu** or **pae** as plural markers; **kau** and **nāhi** are rarely used.

Example	Meaning
Kēia poʻe hale	These houses
Ua ʻike anei ʻoe i kau puaʻa a mākou?	Have you seen our pigs?
kāna wahi wāhine	his unimportant wives
ʻAuhea akula nāhi keiki?	Where are the boys?

mau can also be used with collective nouns to indicate multiple instances:

Example	Meaning
E kiʻi ʻoe i ka wai!	Go get water!
E kiʻi ʻoe i kekahi mau wai!	Go get the water (bottles)!
He one kēia.	This is sand.
He mau one kēia.	These are different kinds of sand.

Mass Nouns

The word “some” is used with English words such as “water”, “sand”, and “milk” even when only one unit is intended. These types of words are known as mass nouns. The word “some” is used for English words such as “book” only when more than one unit is being referred to. (Kamanā/Wilson 1977 I:178). In these cases, "some" means "several".

To express "some" of an object type (as opposed to one or more specific instances of it), the following patterns are used:

i/he *kikino*
(i) kekahi (mau) *kikino*

For example:
Ua noi ke kuene i kāpiki.
or
Ua noi ke kuene i kekahi mau kāpiki.
The waitress asked for some cabbage.

Note that **he** never follows **i**. (Hawkins 1982:4) In other words, when the noun is an object, it takes only **i** or only **he**.

Ua hānau mai ʻo ia he keiki kāne.	She bore a son.
Ua hānau mai ʻo ia i keiki kāne.	She bore a son.

Example	Meaning
Ua hele mai ʻo Puhiʻula mai kekahi ʻāina mai.	Puhiʻula came from some land.
I kona hele ʻana mai, ua hoʻololi ʻo ia iā ia iho i puhi nui loa.	On coming, he changed himself into a/some very large eel.
E lawe mai ʻoe i kalo naʻu e hana ai i ka poi.	Bring some kalo for me to make poi.
Ua kua au i kumu lāʻau na Kimo e kūkulu ai i ka hale. (or *i hale*, or *he hale*)	I cut some trees for Kimo to build a house.
E kūʻai ʻoe i kini na ke kumu e inu ai.	Buy some gin for the kumu to drink.
Ua kūʻai mai ʻo ia i kekahi palaoa āna e hānai ai i ka iʻa.	She bought some bread to feed the fish.
I wai e inu ai?	Can I have some water to drink?
Makemake au i kumu e ola ai.	I want a/some reason to live.

Gender

Male and female instances of a thing represented by a noun are indicated by appending **kāne** or **wahine**. In some common cases, a new compound word is formed while in most cases **kāne** or **wahine** is written as a separate word.

Example	Meaning
moa kāne	cock
moa wahine	hen
keikikāne	boy
kaikamahine	girl

Nā Iʻoa Henua (Locative Nouns)

A number of nouns for time and place are considered to be locative nouns in Hawaiian. (Elbert/Pukui 1979:120-121) distinguishes between those that can be used with or without the determiner ka/ke (usually with different meanings) and those that can only be used without the determiner. (Elbert/Pukui 1979:121) identifies ten words of the first type:

I‘oa Henua	Meaning	Without determiner	With determiner
luna	up	Aia ke ao i luna. (The cloud is above.)	No ka luna ko luna, no ka lalo ko lalo. (What belongs up is up, what belongs down is down - Everything has a place and an order.)
lalo	down	Aia ke kanaka i lalo o ke ka‘a. (The person is under the car.)	Ua ‘ike ‘o ia i ka lalo o ke ka‘a. (He saw the underside of the car.)
mua	before, first	Ua hānau ‘ia ‘o ia ma mua o ka ‘ōla‘i. (He was born before the earthquake.)	‘O Keola ka mua. (Keola is the first-born, or the first to go.)
waena	middle, center	Noho ‘o ia ma waena o Kahului a Pukalani. (He lives between Kahului and Pukalani.)	‘O Makawao ka waena o ka moku. (Makawao is the center of the island.)
hope	after, last, because	Ua hiki mai ‘o Keola ma hope o Keani. (Keola arrived after Keani.)	‘O Keola nō ka hope. (Keola is indeed the last-born.)
muli	after, last, because of something/someone	Ma muli o lāua i ha‘alele ‘o Keola. (Because of them, Keola left.)	‘O ka muli loa ‘o Keola. (Keola is the last-born.)
loko	in, mainland	Ua komo ‘o ia i loko o ke ka‘a. (He got in the car.)	Pa‘apū ka loko o ka lumi. (The inside of the room is crowded.)
waho	out	Ke moe nei ‘o ia i waho o ka hale. (He is sleeping outside the house.)	Ua ‘ike ‘o ia i ka waho o ka hale, (He saw the outside of the house.)
kai	seaward	Aia ‘o Ala Moana Pāka ma kai aku o ke alanui Ala Moana. (Ala Moana Park is seaward of Ala Moana Boulevard.)	Ua lawe lākou i ka wa‘a i ke kai. (They took the canoe to the ocean.)
uka	inland	Ua ne‘e aku ‘o ia i uka o Kahului. (He moved inland from Kahului.)	Anuanu ka makani o ka uka. (The wind of the inland is cold.)

(Hopkins 1992:126) does not consider **muli** to be a locative.

(Elbert/Pukui 1979) indicates that **mamuli o** (because) can be shortened to **ma o**.

Example	Meaning
Ua hele mai au ma ona ala.	I came for his sake.
Ma o wai ʻoukou i pili ai?	Through whom are you all related?

When using or referring to an Iʻoa Henua the kaʻi clarifies the intended meaning. The following table provides the meaning of the kaʻi and Iʻoa henua combination as well as an example:

Iʻoa henua	Meaning	Example	Meaning
iā luna	The top	E nānā ʻoe iā luna.	Look at the top.
o luna	Of the top	Anuanu ka hau o luna.	The snow of the top is cold.
i luna	Towards the top	E nānā ʻoe i luna.	Look toward the top.
ʻo luna	As a piko	Anuanu ʻo luna	The top is cold.
ma luna	On top	Aia ke keiki ma luna.	The child is on top.

Locative nouns of the second type (not used with a determiner) are place names and the following (Elbert/Pukui 1979:121-122):

Locative	Meaning	Example	Meaning
ʻaneʻi, ʻoneʻi	here	Aia ke kaʻa ma ʻaneʻi.	The car is here.
haʻi	edge	lepo ma haʻi o ke kalo	dirt on the edge of the taro
hiʻialo	carried in front (poetic)	kuʻu keiki i hiʻialo ʻia	my beloved child carried in my arms
hiʻikua	carried in back (poetic)	hele ʻia i hiʻikua i hiʻialo	gone far and near
kahakai, kahaone	beach, seashore	Hiki i nā ʻīlio ke ʻauʻau i kahakai.	The dogs can swim at the beach.
kahi (ka + wahi)	the place	I laila kahi a mākou i holo ai.	There was the place we rode to.
kapa, kakapa	edge, boundary	kū ma kapa	to stand on the edge

			(figuratively: forbidding)
kauhale	household, home	kanaka hele i kauhale	a person who goes from house to house
kulakula	fields	Ua hiki aku kāua i kulakula.	We have reached the open fields (a place to stop).
laila (often pronounced leila or lila)	there	ʻAʻohe aʻu mea makemake o laila.	There is nothing I want there.
makalae	beach	Aia akula i makalae i ka paeaea.	There [he's] gone on the shore pole fishing.
naʻe	windward, easterly	mai naʻe a lalo	from east to west
neʻi	here	nā kānaka lawaiʻa o neʻi nei	the fishermen of this place; the local fishermen
ʻō	there	i ʻō i ʻaneʻi	here and there, to and fro

Time words of the second type (used without a determiner):

Locative	Meaning	Example	Meaning
ʻānō	now	Hele mai nei nō ʻānō.	Come here now.
ʻapōpō	tomorrow	Hele kākou ʻapōpō.	We go tomorrow.
kinohi	beginning	mai kinohi a Hōʻike ʻAna	from Genesis to Revelations (from beginning to end)
nehinei	yesterday	Nāwaliwali au mai nehinei mai nō.	I have been unwell since yesterday.

When used with motion verbs, the locatives are generally preceded by **i**. In other cases, they may be preceded by **i** or **ma** with no difference in meaning. (Hopkins 1992:126)

Example	Meaning
Ua hiki ʻo Keola i loko o ka hale	Keola arrived in the house.
Ke moe nei ʻo Keola i loko o ka hale.	Keola is sleeping in the house.
Ke moe nei ʻo Keola ma loko o ka hale.	Keola is sleeping in the house.

When **mua** and **hope** are used to express location in time, they are always preceded by **ma**.

Example	Meaning
ma mua o ka ʻaina kakahiaka	before breakfast
ma hope (iho)	later on, afterwards
ma mua o kēlā manawa	before that time, before then
ma hope o kaʻu hana	after my work

Mua and hope are also used as adverbs and modifiers with "time" meanings.

Example	Meaning
Ua ʻai mua ʻo ia.	He ate already (earlier).
kaʻu papa mua	my first class
ka hōʻike hope loa	the final exam
hele hope	younger sibling (come after)

Nā Papani (Pronouns)

Personal

"Hawaiian distinguishes between singular, dual, and plural. The dual pronouns refer to groups of two people (we two, you two, they two). The plural pronouns refer to groups of three or more... Hawaiian distinguishes between inclusive and exclusive pronouns in the first person dual and plural. There are four Hawaiian pronouns where English uses one word, 'we'." (Hopkins 1992:31).

Meaning of first person plural types:

Dual Inclusive	You and me
Dual Exclusive	We two (not including you)
Plural Inclusive	All of us
Plural Exclusive	We, but not you

As Subject

	First person inclusive	First person exclusive	Second person	Third person
Singular	au (I)		‘oe (you)	‘o ia (he/she)
Dual	kāua (we)	māua (we)	‘olua (you)	lāua (they)
Plural	kākou (we)	mākou (we)	‘oukou (you)	lākou (they)

Examples:

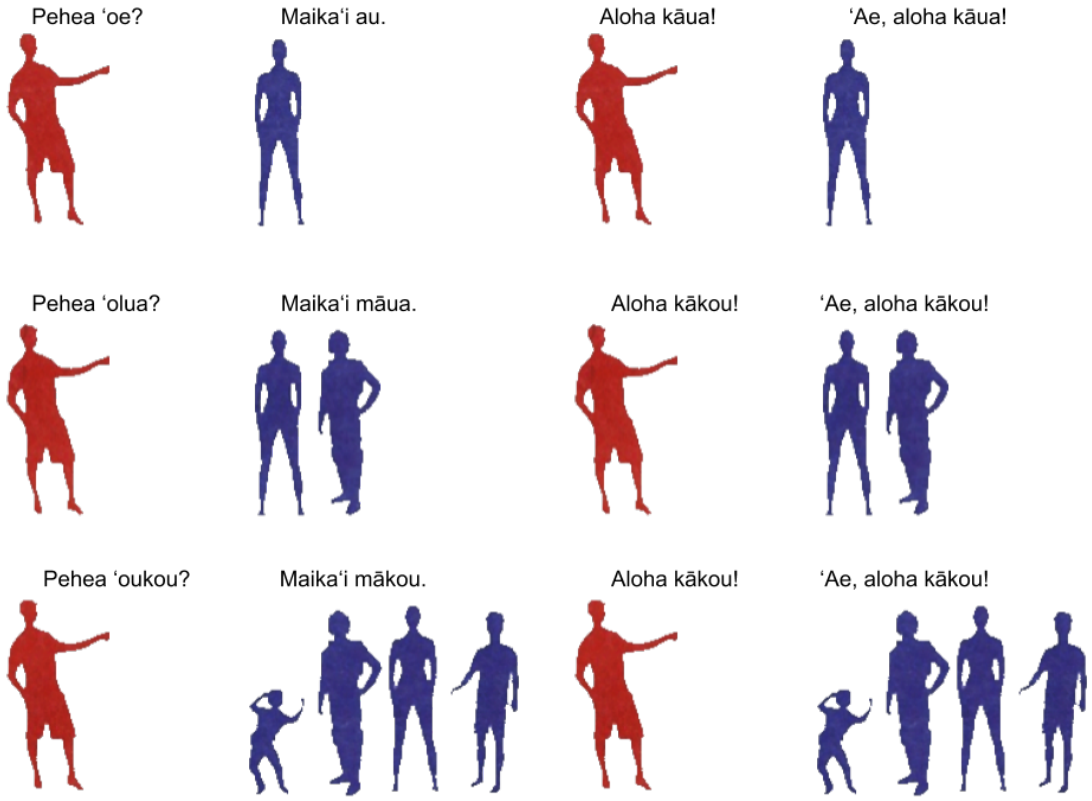
Example	Meaning
E hele au i ke kula.	I will go to school.
E hele kāua i ke kula.	Let's you and me go to school.
E hele māua i ke kula.	The two of us (not including you) will go to school.
E hele kākou i ke kula.	Let's go to school (three or more people, including you).
E hele mākou i ke kula.	We (three or more people, not including you) will go to school.
Ua hele ‘oe i ke kula?	Did you (one person) go to school?
Ua hele ‘olua i ke kula?	Did you two go to school?
Ua hele ‘oukou i ke kula?	Did you (three or more people) go to school?

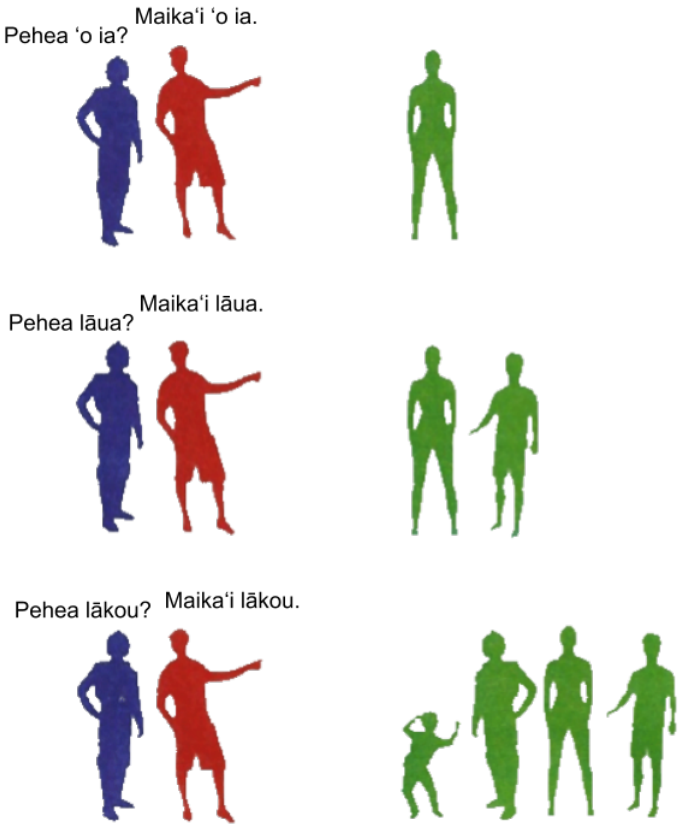
Ua hele ʻo ia i ke kula.	He/she went to school.
Ua hele lāua i ke kula.	The two of them went to school.
Ua hele lākou i ke kula.	They (three or more people) went to school.

(Elbert/Pukui 1979:109) also discusses **haʻi** in this context as a pronoun, with the meaning "someone" or "someone else".

Examples:

Example	Meaning
nā keiki a haʻi	someone else's children
Na haʻi kēlā.	That was done by someone else./That belongs to someone else.
Mai haʻi iā haʻi!	Don't tell someone (anyone)!





Nā Kuʻi Papani (As Subject with Additional Participant)

māua and **lāua** are also used to express I and he/she together with an additional person (or other animate entity), taking **ʻo** or **me** to connect the additional entity. (Elbert/Pukui 1979:108-109)

ʻolua may also be used in the same way to express you and an additional person (or other animate entity). (Kamanā/Wilson 2012 II:30)

Example	Meaning
Hele mai lāua ʻo Keola.	He comes with Keola.
E kūkulu ana lāua ʻo kona makuakāne i koʻu hale.	He and his father are going to build my house.
Ke ʻai nei māua ʻo Keola.	Keola and I are eating.
māua me kuʻu makuahine	my mother and I
ʻolua ʻo kāu kāne	you and your husband

After a Preposition or Object Marker

After a preposition or the object marker **iā**, the third person singular pronoun drops the determiner **ʻo** and becomes **ia** instead of **ʻo ia**, while the first person singular form is **aʻu**. With the object marker **iā**, the first person singular contracts to **iaʻu**. As with proper nouns, pronouns take **iā** as object marker rather than **i**.

	First person inclusive	First person exclusive	Second person	Third person
Singular	iaʻu (me)		iā ʻoe (you)	iā ia (him/her)
Dual	iā kāua (us)	iā māua (us)	iā ʻolua (you)	iā lāua (them)
Plural	iā kākou (us)	iā mākou (us)	iā ʻoukou (you)	iā lākou (them)

Examples:

Example	Meaning
Hele ʻo ia me aʻu i ke kula.	He goes with me to school.
Ua ʻike ʻo ia iaʻu i ke kula.	He saw me at school.
Hele au me ia i ke kula.	I go with him to school.
Ua ʻike au iā ia i ke kula.	I saw him at school.
E hele ʻo ia me kāua i ke kula.	He will go with us two to school.
Ua ʻike au iā lāua i ke kula.	I saw the two of them at school.
Ua ʻike ʻo ia iā mākou i ke kula.	He saw us (three or more) at school.
E hele au me ʻoukou i ke kula.	I will go with you (three or more) to school.

Ke Kinoʻō A Me Ke Kinoʻā (O-Class and A-Class Possessive Relationships)

Possessive relationships have two forms, where the form to be used depends on the noun that is possessed. In one case the letter **a** is used and in the other case it's the letter **o**. This distinction is called “A-Class” versus “O-Class”. The **a** and **o** appear in the context of possessive pronouns and with nouns to express the possessive relationship. Do we say "kaʻu hale" (A-Class) or "koʻu hale" (O-Class) for "my house"?

The categorization is not consistent in all cases and does not necessarily imply ownership in the strict sense, but rather speaks to the control of the relationship (and not directly to the control of the actual

object being possessed). So, for example, you may not be able to control your cat but you can control your relationship to your cat (i.e. you can give it to someone else). (Buse 1960:131)[20]

Ke Kinoʻā (A-Class)

The thing possessed is “alienable” meaning that possession can be transferred to new ownership. This implies that you have a choice as to whether or not you possess the thing. Characteristics of A-Class things *may* include:

- You choose whether or not you want to possess them
- Relationships caused, created, or instigated by the possessor (including **kaʻu wahine** “my wife”)
- They are portable and can be carried
- They are subordinate to and under the control of the possessor
- Relationships controlled by the possessor in which the possessed does not serve as the location of the possessor (i.e. **kaʻu pā ʻāina** “my field” that I own but I donʻt live there)

Example	Meaning
kaʻu puke	my book
kaʻu keiki	my child
kaʻu pūʻolo	my package
kaʻu ʻīlio	my dog
kaʻu kula	my school

Ke Kinoʻō (O-Class)

The thing possessed is “inalienable” meaning the possession cannot be taken from or given away by the possessor. This implies you have no choice as to whether or not you possess the thing. Characteristics of O-Class things *may* include:

- You cannot choose whether or not you want to possess them
- They are fixed and stationary and cannot be carried by the possessor
- They are in close contact with the body
- Possession in, on, under or something you wear
- They are inherited
- They are animals or vehicles used for riding
- They carry important cultural and historical value
- Your name, someone elseʻs name, the name of a thing (i.e. any name)

[20] (Baker 2012:154) suggests that there is a continuum of preference for a-class or o-class rather than a dichotomy, and that "a-class is used only with agentive subjects and marks the subjects as essential and/or foreground information within a narrative context"

- Relationships which are not controlled by the possessor including parents, grandparents, all previous generations, cousins, brothers, and sisters. All words starting with **hoa-** (friend) are considered O-Class: **koʻu hoaloha** “my friend”
- Relationships which involve the use of the possessed by the possessor as a location[21] (i.e. **nā iʻa o ke kai** “the fish of the sea”). Location, when considered as a determinant of O-Class, refers to the *spatial use* of an object and not just to a place where an object is situated. The goal of a possessorʻs use of an object as a location is the realization of a customary spatial relationship between the two.

Example	Meaning
koʻu moena	my mat
koʻu pena lehelehe	my lipstick
koʻu māmalu	my umbrella
koʻu makuakāne	my father
koʻu kaʻa	my car
koʻu inoa	my name
koʻu hoahānau	my cousin
koʻu lio	my horse
koʻu hale ʻaina	my restaurant
koʻu manaʻo	my thoughts/feelings

The concept of an alienable versus inalienable relationship between possession and possessor is illustrated in the following examples where O-Class and A-Class possessive relationships are used for the same noun but where the two types imply different relationships:

Table 4 - O-Class vs A-Class

[21] (Wilson 1976:43)

O-Class / Inalienable			A-Class / Alienable	
koʻu kiʻi	The picture of me		kaʻu kiʻi	My picture (that I own)
koʻu hale	My house (that I live in)		kaʻu hale	My house (that I built for someone else)
koʻu ake	My liver (my internal organ)		kaʻu ake	My liver (my food that I can eat)
koʻu makua	My parent		kaʻu makua	My adult (a student/employee of mine)
noʻu kēlā	That is mine (I control it)		naʻu kēlā	That is mine (I have it right now)
koʻu lei	My lei (that I wear)		kaʻu lei	My lei (that Iʻm giving to someone else)
koʻu wahi i hele ai	The place I came from		kaʻu wahi i hele ai[22]	The place I went to

Note that an object is O-Class when you own and control it but it is an A-Class when you are going to give it to someone else, or it's in your possession but you are going to transfer possession to someone else. (Wilson 1976 I:39-50)

"There is a nice shade of distinction between the meanings of the relations expressed by **a** and **o**; but there is no preposition in English that will give the shade of difference. They must both be expressed in English by the preposition of; and yet they are so distinct in a Hawaiianʻs mind as rarely to be exchanged the one for the other." (Andrews 1854:45)

Nā Nonoʻa (Possessives)

The basic possessive particles used to build possessive pronouns and possessive relationships in general start with or consist of **a** or **o**, depending on if the relationship is o-class or a-class. They are called **ʻami nonoʻa iki** or ∅-possessives or k-less possessives (because they do not have a prefix).

The **kaʻi nonoʻa** or k-possessives have **k** prefixed while the **ʻami nonoʻa nui** or n-possessives have **n** prefixed.

A k-possessive and its corresponding ∅-possessive pronoun can be used interchangeably, although it requires changing the order of the possessed and possessor.

[22] Kumu Kaliko Baker, classroom communication summer 2022

Nā Kaʻi Nonoʻa (K-possessive)

The singular forms of the k-possessive pronouns have a distinct form with k- prefixed to the ∅-possessive as a single word, while the dual and plural take **kā** or **ko** (depending on if it is an a-class or o-class relationship) with the personal pronoun retained unchanged as a separate word. Note that **kā** and **ko** are also used with nouns in general to indicate k-type possession, e.g. kā ka haumana puke (the student's book), in the same way. Some authors write **kō** instead of **ko**.

a-class

	First person inclusive	First person exclusive	Second person	Third person
Singular	kaʻu (my)		kāu (your)	kāna (his)
Dual	kā kāua (our)	kā māua (our)	kā ʻolua (your)	kā lāua (their)
Plural	kā kākou (our)	kā mākou (our)	kā ʻoukou (your)	kā lākou (their)

o-class

	First person inclusive	First person exclusive	Second person	Third person
Singular	koʻu (my)		kou (your)	kona (his)
Dual	ko kāua (our)	ko māua (our)	ko ʻolua (your)	ko lāua (their)
Plural	ko kākou (our)	ko mākou (our)	ko ʻoukou (your)	ko lākou (their)

Examples:

Example	Meaning
koʻu inoa	my name
ko māua makuakāne	our father
kou kaʻa	your car
kāu ʻeke	your bag
kāna kope	his coffee
kā lākou ʻīlio	their dog

Ko/Kā Ia Nei, Ko/Kā Ia Ala

The k-possessive is used in the following pattern to mean "his here" or "his there":

ko ia nei (pronounced koinei) his here (o-possessive)
kā ia nei (pronounced kāinei) his here (a-possessive)
ko ia ala (pronounced koiala) his there (o-possessive)
kā ia ala (pronounced kāiala) his there (a-possessive)

Example	Meaning
ko ia nei ʻāina	his land here
ko ia ala ʻāina	his land over there
Ko ia nei kū aʻela nō ia a hoʻi.	And then she got up to go home. (This is an ʻO ka painu dir la pattern)
nonolo ko ia nei ihu	his nose here snored (this guy snored)

Nā ʻAmi Nonoʻa Iki (∅-possessive)

The singular forms of the ∅-possessive pronouns have a distinct single-word form, while the dual and plural take **a** or **o** (depending on if it is an a-class or o-class relationship) with the personal pronoun retained unchanged as a separate word. Note that **a** and **o** are also used with nouns in general to indicate ∅-type possession, e.g. ka puke a ka haumana (the student's book), in the same way.

a-class

	First person inclusive	First person exclusive	Second person	Third person
Singular	aʻu (my)		āu (your)	āna (his)
Dual	a kāua (our)	a māua (our)	a ʻolua (your)	a lāua (their)
Plural	a kākou (our)	a mākou (our)	a ʻoukou (your)	a lākou (their)

o-class

	First person inclusive	First person exclusive	Second person	Third person
Singular	oʻu (my)		ou (your)	ona (his)
Dual	o kāua (our)	o māua (our)	o ʻolua (your)	o lāua (their)

Plural	o kākou (our)	o mākou (our)	o ʻoukou (your)	o lākou (their)

Examples:

Example	Meaning
ka inoa oʻu	my name
ka makuakāne o māua	our father
ke kaʻa ou	your car
ka ʻeke āu	your bag
ke kope ona	his cup
ka ʻīlio a lākou	their dog

See also Kāhulu Pepeke Kiʻa for relating two clauses using **o**.

Nā ʻAmi Nonoʻa Nui (N-possessive)

The singular forms of the n-possessive pronouns have a distinct form with n- prefixed to the ∅-possessive as a single word, while the dual and plural take **na** or **no** (depending on if it is an a-class or o-class relationship) with the personal pronoun retained unchanged as a separate word. The n-possessive pronouns are used in verbless sentences to ask and answer the question "Whose is this (thing)?" (Hopkins1992:176) Note that **na** and **no** are also used with nouns in general to ask and answer similar questions, e.g. na ka haumana ka puke (the book is the student's), in the same way.

Na and **no** are also used as a preposition to indicate a beneficiary, e,g, No Keola kēia mele. (This song is for/about Keola); Ua haku ʻia kēia mele no Keola. (This song was composed for/about Keola.) Prepositions are discussed below.

Na at the start of a **painu** (verb) sentence indicates instead that the sentence structure is kālele ʻākena, e.g. Naʻu i holoi i nā pā. (It was I that washed the dishes.) Kālele ʻākena is discussed below.

a-class

	First person inclusive	First person exclusive	Second person	Third person
Singular	naʻu (my)		nāu (your)	nāna (his)
Dual	na kāua (our)	na māua (our)	na ʻolua (your)	na lāua (their)
Plural	na kākou (our)	na mākou (our)	na ʻoukou (your)	na lākou (their)

o-class

	First person inclusive	First person exclusive	Second person	Third person
Singular	noʻu (my)		nou (your)	nona (his)
Dual	no kāua (our)	no māua (our)	no ʻolua (your)	no lāua (their)
Plural	no kākou (our)	no mākou (our)	no ʻoukou (your)	no lākou (their)

Example	Meaning
Na wai kēia pāpale?	Whose is this hat?
Noʻu kēnā pāpale.	That hat is mine.
Nāna ka puke.	The book is his.
No mākou ka hale.	The house is ours
Nou ke kuleana.	The responsibility is yours.
Na lākou ka ʻīlio.	The dog is theirs.
ʻAʻole kēia kaʻa noʻu i kēia wā.	This car isn't mine any more.
ʻAʻole au nāna.	I'm not his (son).

The n-possessive pronouns have a stronger sense of ownership (vs possession) than the k-possessive pronouns:

Naʻu kēlā kaʻa.	That car is mine.
ʻO kēlā kaʻa koʻu kaʻa.	That is my car.

They may also indicate "taking ownership/responsibility":

Example	Meaning
Naʻu nō e kōkua.	It is certainly I who will/should help.
Naʻu e mālama kona mau iwi a hiki i ka wā e loaʻa ai ʻo kaʻu pua.[23]	I was to care for her bones until I had a child.

With **i** (be!, do!) or **he**, **no** and **na** imply "one of".

[23] See below for dropping the ʻami (object marker) with a hamani (transitive verb) in a kālele ʻākena (actor-emphatic) sentence

Example	Meaning
He ʻīlio kēia na Kimo	This is a dog of Kimo's (Kimo's dog).
He hoaaloha ʻo ia noʻu.	She is a friend of mine (my friend).
He mau moʻopuna lāua nāu?	Are they grandchildren of yours (your grandchildren)?
I ipo ʻoe nāna.	Be a girlfriend of his (Be his girlfriend).
I wahi noho kēia no ʻolua.	Let this be a living place for you (Why don't you live here?).

(Kamanā/Wilson 2012 II:174-175)

Comparison of Pronouns, Third Person Singular

	Pronoun	Example	Meaning
Subject	ʻo ia	Ua hele ʻo ia.	He went.
Object	iā ia	Ua ʻike au iā ia.	I saw him
∅-possessive	ona/āna	ʻElua āna puke.	He has two books.
K-possessive	kona/kāna	ʻO kēlā kāna puke.	**That** is his book.
N-possessive	nona/nāna	Nāna ka puke.	That is **his** book.

Demonstrative

The demonstratives in Hawaiian consist of k-class and ∅-class. Distinction is made between objects close to the speaker, close to the addressee or far from both. (Elbert/Pukui 1979:93)

k-class and ∅-class:

	Near speaker	Indefinite	Near addressee	Far
k-class	kēia		kēnā	kēlā
∅-class	nei	ia, ua	nā	ala, lā/-la, ana

Ia and **ua** are generally translated as "the aforementioned". In connected discourse or narration, **kēlā** preceding a noun means “the” in the sense of aforementioned: Kēlā mau mea, those things. (Pukui/Elbert 1986:143) **Ia** is more common in conversation than **kēlā** or **kēnā**.

A common construction in literature is **ua** + noun + **nei**/**nā**/**lā**/**ala** (see below for examples).

Neia is termed an aberrant n-demonstrative by (Elbert/Pukui 1979:110) meaning "this" and is rare, mostly used in the Bible and in mele.

Example	Meaning
Ua maikaʻi kēia.	This is good.
ʻAʻole kēnā ʻo ke kolopā.	That (near you) is not the crowbar.
ʻAʻole kēnā he wahine ʻē.	That (near you) is not a strange woman.
E hele ana kēia i ka hana.	I (this person) am going to work.
Maikaʻi ia mea.	This (aforementioned) thing is good.
Hawaiʻi nei	this (beloved) Hawaii
ua kanaka nei	this person (just mentioned)
ua hale lā	that house (just spoken of)
o neia manawa	of this time

(Elbert/Pukui 1979:114) suggests a third type of demonstratives: p-class.

p-class:

	Near speaker	Indefinite	Near addressee	Far
Like this	pēnei	pēia		
Like that			pēnā	pēlā
How		pehea		

Example	Meaning
Pēlā ka pane.	The answer is like that.
Pēnei ka nūhou.	Here is (follows) the news.
Pehea ke kiʻina a ka ipo?	How to get a sweetheart?

Interrogative

The following are the Hawaiian interrogative words:

Interrogative	Meaning
aha	What, why
hea	where, which
wai	who
āhea	when (future)
ināhea	when (past)
ʻehia	how many, how much

Aha, **hea** and **wai** substitute for nouns (see examples below). (Elbert/Pukui 1979:119).

Aha is commonly used in the phrases **he aha** (what, as subject of a sentence) and **no/i ke aha** (why).

Hea occurs frequently following the locational prepositions **i**, **ma**, **mai** and **no**. It can also follow a **kikino** to mean "which".

Examples:

Example	Meaning
He aha kēlā?	What's that?
He pua aha kēia?	What kind of flower is this?
No ke aha ʻo ia i haʻalele ai i ka papa?	Why did he leave class?
Ua aha ʻoe?	What happened to you?
E aha ana ʻoe?	What are you doing?
Aia ke kumu ma hea?	Where is the teacher?
ʻO wai ke kumu?	Who's the teacher (what is the teacher's name)?
ʻEhia kālā?	How much money?
No hea mai ʻo ia?	Where is he from (where is he a native of)?
Āhea e pau ai ka papa?	When will the class end?
Ināhea ʻoe i hiki mai ai?	When did you arrive?
Ua nānā ʻoe i ke kiʻi ʻoniʻoni hea?	Which movie did you watch?

Indefinite

(Alexander 1864:13) lists the following as indefinite pronouns:

Pronoun	Meaning
haʻi	another
wahi	some, a little
kauwahi	some part, some
kahi	one, a, a certain
kekahi	a certain, some

Alexander states that **haʻi** "is used only after prepositions, and never occurs in the nominative case", but that opinion is not shared in later studies, including (Elbert/Pukui 1979:109).

See above for consideration of haʻi as a personal pronoun by (Elbert/Pukui 1979:109).

(Alexander 1864:13) suggests that in addition to the above, ʻĒ "is properly an adjective, but it may be well to mention it in this connection."

kekahi is often used in the phrase **kekahi i kekahi** to mean "each other" or "one another". After the subject of a sentence, it means "also", e.g. ʻO au kekahi. (Me too).

Examples:

Example	Meaning
ko haʻi waiwai	another's property
ke kauwahi o ka ʻōlelo a ke Akua	a little of the word of God
Eia nā inoa o kahi mau mea.	Here are the names of certain persons.
E aloha ʻoukou i kekahi i kekahi. E aloha ʻoukou kekahi i kekahi.	Love one another. Love one another. (this is often expressed without the ʻami i)
kēlā wahi kanaka	that fellow

Nā Painu (Verbs)

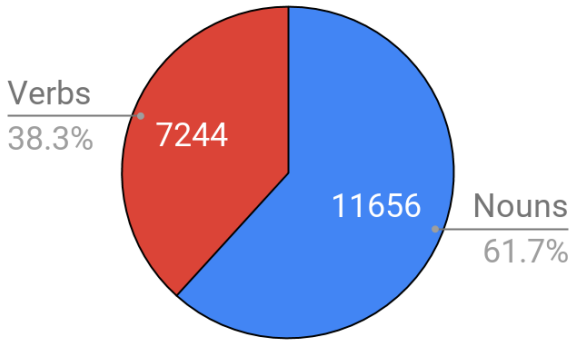
The distinction between **hehele** (intransitive), **hamani** (transitive) and **ʻaʻano** (stative) verbs was introduced in the overview section of this chapter. It was also pointed out that any **painu** (verb) can be used as a noun or as a modifier (**kāhulu** - adjective or adverb). In common usage, some verbs take the nominalizer **ʻana** when functioning as nouns while others don't. The former are denoted as **v**, **vt**, **vi** or **vs** in (Pukui/Elbert 1986:xviiii,xxv-xxvi) while the latter are denoted as **nv**, **nvt**, **nvi** or **nvs**.

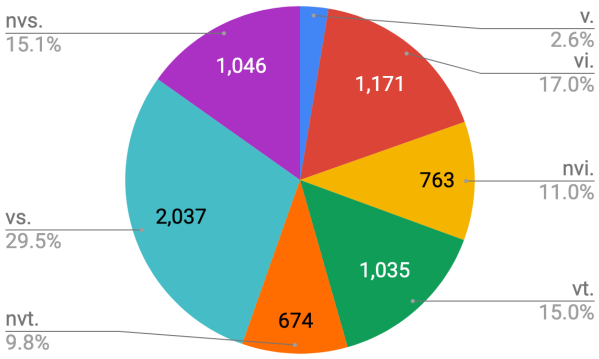
Examples of verb usage as nouns, following (Pukui/Elbert 1986):

Example	Verb type	Meaning
ke kani ʻana	vt;	making noise
ke kei	nvt;	taking pride in
ke kālewa ʻana	vi;	moving from place to place
ke kele	nvi;	sailing
ke kale ʻana	vs;	being watery (poi)
ke koa	nvs;	being brave or a warrior

More words are denoted as nouns than as verbs in (Pukui/Elbert 1986).

Stative verbs are most common, followed by intransitive.

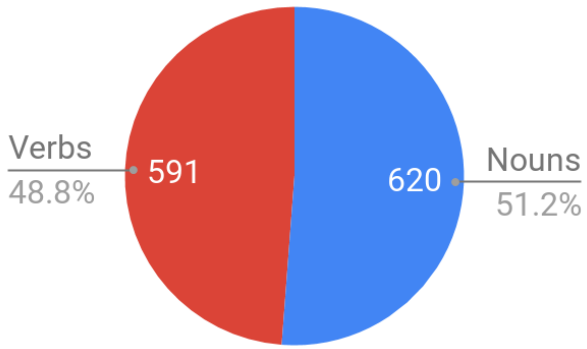


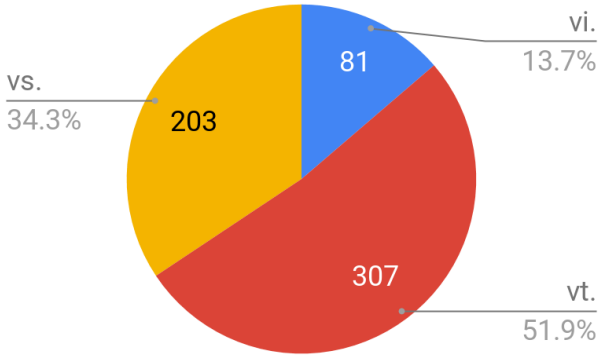


Using the vocabulary[24] introduced in (Kamanā/Wilson 2012) provides a somewhat different picture. This vocabulary is focused on the language of modern conversation and news reporting.

[24] The numbers are approximate. An attempt was made to count each word once even if it is listed in more than one chapter and to treat e.g. ka lumi moe and ka lumi hoʻokipa as one word since it is lumi that determines the type.

The number of nouns is greater than that of verbs, but the stative verbs do not dominate among the verbs.





Verbs acquire a mood or tense through māka painu (verb markers), not through conjugation as in European languages.

Nā Hamani (Transitive)

Transitive verbs take a direct object:

Example	Meaning
Ua ʻai ʻo ia i ka poi.	He ate the poi.
Na ke Akua i hana i nā mea.	God made the things.
Noʻonoʻo iho i ka panina.	Think about the answer.
Ua ʻike au iā Keola.	I saw Keola.

A transitive verb takes the particle **ʻia** to express a passive sense, where the subject of the sentence is the **ʻōkena** (object) rather than the **ʻākena** (actor). See the section on **ʻia** for details.

Example	Meaning
Ua ʻai ʻia ka poi e ke keiki.	The poi was eaten by the boy.
Ua hana ʻia nā mea e ke Akua.	The things were made by God.

Nā Hehele (Intransitive)

Intransitive verbs do not take a direct object:

Example	Meaning
Mai hele ʻoe.	Don't go.
Ua kū aʻe ʻo Kalei.	Kalei stood up.
E ʻauʻau kāua.	Let's swim (we two).

Intransitive verbs do not take **nui** or **loa** as intensifiers. "Hele loa" means to go far, not to go a great deal. (Elbert/Pukui 1979:48).

Nā ʻAʻano (Stative)

The concept of stative verbs was introduced in the study of Polynesian languages in 1965 and adopted in the 1971 version of (Pukui/Elbert 1986). They "refer to a state of affairs, rather than to an action, event, or process." (Elbert/Pukui 1979:49) Stative verbs are often used where an adjective or adverb would be used in English:

Example	Meaning
Hauʻoli au.	I am happy.
He puke maikaʻi kēia.	This is a good book.
ʻO ka lio kaulana loa ʻo Kimo.	Kimo is the most famous horse.
Ua paʻani hauʻoli nō lākou.	They played quite happily.

When a stative verb is used with the māka painu **ua**, the sense is not that the state occurred in the past but that the transition to the state has completed:

Example	Meaning
Ua wahine ʻo ia.	She is (has become) a woman.
Ua maʻi ʻo ia.	He is (became) sick.

Stative verbs usually take the possessive **o** rather than **a**:

Example	Meaning
ka nani o ka wahine	the beauty of the woman

Where the passive form of transitive verbs takes **e** to indicate the agent, stative verbs take **i** (or **iā** for pronouns and proper nouns):

Example	Meaning
Ua ʻike ʻia ke keiki **e** ke kumu.	The child was seen by the teacher.
Ua maʻi ke keiki **i** ke anuanu.	The child is (has become) sick from cold.

Stative verbs take **loa** rather than **nui** as intensifier:

Example	Meaning
make loa	completely dead
maikaʻi loa	very good

A verb word may be stative in one context and transitive in another. (Hawkins 1979:21) gives the example:

Example	Meaning
ʻOno ka poi.	The poi is delicious. (stative)
ʻOno au i ka poi.	I crave poi. (transitive)
ʻOno ka poi iaʻu.	The poi is delicious to me. (stative)
Minamina au i ka lei.	I prize the lei.
Minamina ka lei iaʻu.	The lei is prized by me.

Loaʻa-type Verbs

(Elbert/Pukui 1979:49) considers "a much smaller class of stative verbs, but of much-used ones... called **loaʻa-type** (vsl)." The three most commonly used are hiki, loaʻa and maopopo. Verbs of this type are[25]:

Table 5 - Loa ʻa Verbs

Loaʻa verb	Meaning
loaʻa	find, get
hiki	able
maopopo	understand
ola	live, save
ʻeha	in pain
hina	be thrown down
make	die
eo	win, lose
hemo	loose
hewa	mistaken
kū	upright
lilo	lost
makala	loosened
pā	touched
paʻa	firm
punahele	favorite
puni	surrounded

The usage of many of these words is challenging to grasp for English-speakers because they indicate the state of the object rather than an action by the subject:

Example	Meaning

[25] (Schutz 1994:283) says that (Hawkins 1982:29) expanded the list of loaʻa-type verbs to 30, but Hawkins' list is for all stative verbs, not for loaʻa-type verbs. (Hawkins 1982:32) only names loaʻa, lilo and maopopo as loaʻa-type verbs.

Ua loaʻa ke kaʻa i koʻu makuakāne.	My dad got the car. Literally "The car was gotten by my dad".
ʻAʻole maopopo iaʻu kona ʻōlelo.	I don't understand what he is saying. Literally "His speaking is not understood by me".
Ua lilo kēlā kalaka i ka ʻaihue.	That truck was taken by a thief. Literally "That truck was lost due to a thief".
Hiki nō iaʻu ke aʻo aku i nā papa.	I can teach the classes. Literally "It is possible for me to teach the classes".

As with the other stative verbs, the agent in the examples above is indicated with **i**, **iaʻu** or **iā**, not with **e**.

(Schutz 1994:288) suggests that "the feature the so-called *loaʻa* verbs have in common is that they are not only stative, but that two entities are involved", i.e. that they are used with an agent as well as a subject.

Traditionally, loaʻa-type verbs did not take the passive voice particle **ʻia** because their sense is inherently passive, but (Elbert/Pukui 1979:50-51) indicates that some Hawaiian speakers now use it to express a passive transitive sense:

Example	Meaning
Ua wela ʻia kona ʻāʻī i ka pauka.	His neck was burned with powder.
Ua nui loa ʻia kona inaina.	His wrath was very great.

Nā Helu (Numbers)

The numbers zero through nine have a base form which is only used in certain contexts in speech, as a suffix in compound words (e.g. makawalu - numerous, literally "eight eyes") and when included as part of numbers greater than ten and as ordinals. They are prefixed with **ʻe** when standing alone as cardinal numbers in counting or in qualifying a **memeʻa** (noun).

Base form	Stand-alone form	Meaning
ʻole	ʻaʻohe	0
kahi	ʻekahi	1
lua	ʻelua	2
kolu	ʻekolu	3
hā	ʻehā	4

lima	‘elima	5
ono	‘eono	6
hiku	‘ehiku	7
walu	‘ewalu	8
iwa	‘eiwa	9

For the number one, the form **ho‘okahi** is used to indicate one item, while **‘ekahi** is used in counting.

Example	Meaning
‘ekahi, ‘elua, ‘ekolu	one, two, three
ho‘okahi lio	one horse

Base numbers beyond nine are:

Number	Meaning
‘umi	10
‘iwakālua	20
kanakolu	30
kanahā	40
kanalima	50
kanaono	60
kanahiku	70
kanawalu	80
kanaiwa	90
haneli	100 (from English)
kaukani	1,000 (from English)
miliona	1,000,000 (from English)

The base numbers from 10 through 90 are extended with **-kūmā-** and a number between 1 and 9 to indicate the single digit part. In older texts and formal speech, **-kumamā-** may be used instead of **-kūmā-**. (Elbert/Pukui 1979:159) No conjunction is used when joining **haneli**, **kaukani** or **miliona** with

another base number from 10 up. **A me** is used to connect **haneli**, **kaukani** or **miliona** with a number between 1 and 9.

Number	Meaning
‘umikūmākahi	11
‘umikūmāiwa	19
‘umikumamāiwa	19 (in the Bible or formal speech)
kanahikukūmāono	76
‘ehā kaukani, ‘ekolu haneli kanalimakūmālua	4,352
ho‘okahi haneli a me ‘eiwa	109
‘ekolu kaukani a me ‘elua	3,002

Older texts additionally used base numbers loosely identified as 4 followed by a number of 0's (Alexander 1864:10):

Number	Meaning
lau	400
mano	4,000
kini	40,000
lehu	400,000

Cardinal

The base form of the numbers one through nine is used in conversation when e.g. saying a telephone number.

Example	Meaning
walu ‘ole walu, hiku kahi ‘ole, hā kahi iwa lima	808 710-4195
kahi, lua, kolu	One, two three (here I come)

A compound number or the **‘e-** form of a number one through nine (**ho‘okahi** for one) may occur in one of two positions in a phrase to indicate a number of items:

1. After a **ka‘i** (determiner) and before the optional plural marker **mau**:

(he) ‘elua mau i‘a

(**kaʻi**) **helu** (**mau**) **memeʻa**

two fish

2. After a **memeʻa** (noun):

nā iʻa ʻelua

kaʻi **memeʻa** **helu**

the two fish

For numbers greater than nine after the **memeʻa**, "he" comes before the number:

nā iʻa he ʻumikumālua

kaʻi **memeʻa** he **helu**

the twelve fish

Example	Meaning
ʻelua iʻa	two fish
ʻelua mau iʻa	two fish
He ʻelua mau iʻa kēia.	These are two fish.
Eia nō nā iʻa ʻelua.	Here are the two fish.
Eia nō nā iʻa he ʻumikumālua.	Here are the twelve fish.

The ʻami "a" may also appear between the papani or memeʻa and the helu.

Example	Meaning
E nānā ʻoukou i kēia poʻe a ʻelima i make i ka lama.[26]	See these five people who have died from a torch.
Hele akula lākou a ʻekolu.[27]	The three of them went.

See Ka Pepeke Nonoʻa for usage of cardinal numbers indicating possession.

[26] https://nupepa.org/?a=d&d=KKH18360203-01

[27] https://baibala.org/cgi-bin/bible?a=p&p=frameset&d=NULL.2.1.4.12&toc=0&gg=text&vv=2&bibleyear=1994&e=p-1off-01994-bible--00-1-0--01994v2-0--4--Sec---1--1en-Zz-1-other---20000-home-main-home----011-01994v1--210-0-1-utfZz-8

Ordinal

There are two patterns for ordinal numbers:

ka/ke helu o ka/ke meme‘a

and

ka/ke meme‘a helu

Example:

ka lua o ke keiki

ka/ke helu o ka/ke meme‘a

or

ke keiki ‘elua

ka/ke meme‘a helu

the second child

Note that the **meme‘a** (noun) and the ka‘i (determiner) are singular. Using the plural ka‘i in the second form makes it a cardinal expression:

nā keiki he ‘elua
the two children

kēia mau keiki (he) ‘elua
these two children

However, **mua** is used instead of a base number for "the first".

Example	Meaning
ka mua o ke keiki	the first child
ke kolu o ka lā	the third day
ka hiku o ka makahiki	the seventh year
ka iwakāluakumākahi o ka lā	the 21st day

Distributive

To indicate "two-by-two", "three at a time", "into four parts", etc, use the form **pā-** + base number:

Example	Meaning
miki pālua	to dip twice (eat poi with two fingers)
hānau pālima	quintuplet birth
hāʻawi pākolu	to give to three
hoʻonoho pāhā	to arrange by fours

Fractions

Fractions are expressed as **hapa-** + base number. Without a base number, **hapa** is loosely interpreted as half.

Example	Meaning
hapalua	one half
hapakolu	one third
hapahā	one fourth
ʻElua hapalima	Two fifths
He hapa haole a he hapa Hawaiʻi au.	I am half non-Hawaiian and half Hawaiian.

Nā Kaʻi Iloa a Hōʻiloa (Articles)

Memeʻa (common nouns and verbs used as nouns) generally must be preceded by one and only one kaʻi.

Example	Meaning
Aia ʻo Kimo ma ka hale.	Kimo is at home (in the house).
Aia ʻo Kimo ma koʻu hale.	Kimo is at my house.
~~Aia ʻo Kimo ma hale.~~	Incorrect
~~Aia ʻo Kimo ma ka koʻu hale.~~	Incorrect
Ua kūʻai ʻo Kimo i ka hale.	Kimo bought the/a house.

Ka, Ke, Nā (Definite)

As a general rule, ke is used as the singular definite article before words beginning with k, a, e, or o; ka as the singular definite article before other words; nā before plurals.

Example	Meaning
ke kao	the goat
ke ao	the cloud
ka hale	the house
ka ua	the rain
nā kao	the goats
nā hale	the houses

Kikino (Nouns) Unexpectedly Taking Ke Instead Of Ka

There are a number of words that take the ka‘i “ke” when conventional grammar “rules” would indicate that the ka‘i “ka” should be used. The rule (“words starting with k,e,a,o take ke”) has a number of exceptions including some words beginning with the ‘okina (glottal stop) and some words beginning with the letter “p”. In these cases the use of “ke” imparts a different meaning to the noun. “Ke” has been referred to as a vestigial form because it occurs as “te” in other Polynesian languages. These exceptions to the general rule are called kū‘ēlula (kū‘ē means to defy, and lula means rule).

The following list is close to, but not completely, exhaustive. In cases where the ka‘i impacts the meaning of the kikino (noun) both definitions are provided. In a number of cases, only the first example kikino is shown in the case when several, more specific, modified forms of the kikino are also preceded by ke. For example, only ke pā (plate) is listed however the following modified forms also take ke:

- Ke pā ‘oma — Baking pan
- Ke pā pahiolo — Saw blade
- Ke pā pālahalaha — Platter
- Ke pā palai — Frying pan

(and more)

In the Fornander legends and in the Biblical "Song of Solomon" mele 'song' is usually preceded by ke: Kau hou 'o Kamaunu-a-Niho i ke mele (FS 201). 'Ka-maunu-a-Niho chanted the song again.' You‘ll find this usage supported in the University of Hawaii.

Table 6 - Nouns Unexpectedly Taking Ke Instead Of Ka

Example	Meaning

ke ʻa	Lava rock (“ke” is found in some early usages)
ka ʻa	Fire, fiery
ke ʻaki	Top, tip, height
ka ʻaki	A fastening to ones hair to make a knot or braid
ke pāhoehoe	Smooth unbroken lava rock (may also take ka)
ke ʻala	Perfume, fragrance (fig. Esteemed)
ka ʻala	A variety of taro; dense volcanic stone for poi pounders, adzes, etc.
ke ʻālina	Scar, blemish, fig. Low, disgraced social status
ke ʻamaʻumaʻu	Young ʻamaʻu ferns, many ʻamʻu ferns, a covering of ʻamaʻu ferns
ka ʻamaʻumaʻu	Place of amaʻu ferns, the term for ʻamaʻu fern species
ke ʻamaʻu	A covering of ferns
ke ʻanini	Eaves overhanging a structure
ke ʻano	Type, variety, nature, character manner
ke ʻanona	Genus (in taxonomy)
ke ʻanopili	A property (as a distinctive attribute)
ke ʻāpapa lani	Legendary abode of the gods
ke ʻapi	Soft part of a personʻs or animalʻs body (sometimes takes ka)
ke ʻāpuʻepuʻe	Difficulty, a struggle
ke ʻau	Handle
ke ʻaulaʻo	Twig, small stick
ke ʻaumana	Appendage
ke ʻawa	Volcanic eruption
ka ʻawa	Cold mountain rain, fog, mist
ke ʻeke	Bag, picket (sometimes uses “Ka”)
ke ʻie	Woven basket, basket
ke lono	Rumor
ke mele	song, chant, poem (preceded by both Ka and Ke)
ke noi	Proposal, request, petition

ke ʻō	Fork, piercing instrument
ke ʻoki	A cut, division, limit (also preceded by Ka)
ke pā	Plate, dish, pan, disk
ka pā	Yard, fence
ke pahūpahū	Firecracker
ke paʻiʻula	One of several older forms of tapa all beginning with Ke paʻi...
ke paʻi	Bunch, cluster as of grapes; shot, as of a photograph or in a movie
ka paʻi	Bundle, package, especially of food
ke pākaukau	Table, counter, booth
ke pale	Barrier, curtain, partition, shield, outer garment (takes both Ka and Ke)
ke palili	Small, weak taro shoot
ke pane	Rear part of the head, top or summit as of a mountain
ke panepoʻo	Pinnacle, summit
ke pani	Lid, cover, gate, plug (sometimes preceded by Ka)
ke pāniniu	Spinner, as in board games
ke penikala	Pencil
ke pī	Stinginess
ke pihi	Button, badge
ke pili	Roof covering of grass, thatch
ka pili	A relative or close relation, thing belonging to
ke piʻoloke	Alarm (as when one is startled or perturbed)
ke poho	Chalk
ke poʻi	Cover, lid
ke poʻina nalu	Where the waves break, surf break
ke pola	Bowl
ke poʻo	Heads (as in a coin toss), head of a person or animal
ka poʻo	Head (of an organization), director, summit
ke puhi	Burn, set on fire, bake, smoke

ke pulu	Tinder, kindling
ke pulupulu	kindling, tinder, fine linen, mulch, any greenery used as mulch
ka pulupulu	Cotton, glossy soft growth on the base of tree-fern stalks
ke puna	Spoon

In most cases where **the** is used in English, **ka**/**ke**/**nā** is used in Hawaiian. However, the reverse is not always true. The following table illustrates some Hawaiian usage of **ke**/**ka** that differs from the English.

Pattern	Example	Meaning
Before abstract and general terms	me ke aloha	with love
As plural in some cases	me ka wāwae	with his feet
Before collective nouns	Ua inu iho au i ka wai.	I drank water.

He, Kekahi, Kahi (Indefinite)

While **he** is the closest term in Hawaiian to English "a", it is not as widely used as in English:

- As discussed above, **ka**/**ke** is generally used to indicate an abstract or non-specific object
- The only **ʻami** (preposition) which **he** can follow is **me**
- **Kekahi** or **kahi** is generally used as the **kaʻi** instead of **he** in painu (verb) sentences and in general after prepositions other than **me**

Kekahi and **kahi** are usually translated (in this context) as "some".

He may be followed by **mau** before the noun to indicate plural.

The most common usage of **he** is at the start of **pepeke ʻaike he** (class-inclusion) and **pepeke nonoʻa** (possessive) sentences.

The following table illustrates ways in which the indefinite article is expressed in Hawaiian.

Example	Meaning
He kao kaʻu.	I have a goat. (**pepeke nonoʻa**)
He mau kao kaʻu.	I have goats. (**pepeke nonoʻa**)
He kumu ʻo ia.	He is a teacher. (**pepeke ʻaike he)**

He poepoe ka honua.	The earth is round/a globe.
Ua ʻike au iā ia me he keiki kāne.	I saw him with a boy.
Hele mai he ʻelua wāhine.	Two women came.
ʻO Pualani, he kumu ia.	Pualani is a teacher. (**pepeke ʻaike he**; this example shows how to reverse the order)
ʻIke ʻo ia i kekahi hale.	He saw a house.
ʻIke ʻo ia he mau hale.	He saw some houses. Literally, "he saw there are some houses".
ʻIke ʻo ia i mau hale.	He saw houses.This sentence does not include an indefinite article; it is included here to contrast with the preceding sentence.
ʻIke ʻo ia he wahi hale.	He saw a small house. Literally, "he saw there is a small house".

ʻO (Proper Noun Marker)

A proper noun is preceded by **ʻo** if it is not preceded by an **ʻami** (preposition) or the object marker **iā**. This is also the case when the proper noun directly follows a common noun (and so further defines it).

Note that this use of **ʻo** is distinct from its use in Pepeke ʻAike ʻO (equational sentences).

Example	Meaning
Ā haʻalele ʻo Kamapuaʻa i nā wāhine a me kona mākuahūnōai ʻo Kāneiki.	And Kamapuaʻa left the women and his father-in-law, Kāneiki.
Ā hiki ʻo Kamapuaʻa iā Wailinuʻu, ka lawaiʻa.	And Kamapuaʻa went to Wailinuʻu, the fisherman.
ʻAuhea nā wahi ʻelemakule, ʻo Nūnū a me Kākohe?	Where are the unimportant old men, Nūnū and Kākohe?
ka hale o ke aliʻi ʻo ʻUmi	the house of the chief ʻUmi
ka huakaʻi kaʻapuni a ke aliʻi a ʻUmi	the tour of the chief, ʻUmi (the tour of the chief, of ʻUmi)
me kāna wahine me Pualani	with his wife, Pualani (with his wife, with Pualani)
no ke aliʻi no ʻUmi	for the chief, ʻUmi (for the chief, for ʻUmi)

Nā Kuʻi (Conjunctions)

A

a followed by a verb means "when", only in the past.

A Painu

Example	Meaning
a ʻaoa ka ʻīlio	when the dog barked
a kū ʻo Keola	when Keola stood up
a haʻalele māua iā Kahului	when we left Kahului
a hoʻomākaukau ʻia ka mea ʻai	when the food was prepared

A, A Me (And)

To express "and", **a me** is used to connect a noun phrase with another noun phrase that starts with a **kaʻi** (determiner), **iʻoa** (proper noun) or **papani** (pronoun); in other cases, **a** is used[28]. (Kamanā/Wilson 2012 I:54) If the second noun is a **piko** (subject) and an **iʻoa**, there is a choice: **a + me** or **a + ʻo**.[29] Verb phrases and simple sentences are connected with **a**.

Example	Meaning
ma ʻō a ma aneʻi	here and there
Ua hele ʻo ia i Maui a i Molokaʻi.	He went to Maui and Molokaʻi.
i kēlā manawa a i kēia manawa	now and then; literally "at that time and this time"
Ua aʻo mai a hana au ma Maui.	I studied and worked on Maui.
Hana au ma Honolulu a me Kapolei.	I work in Honolulu and Kapolei.
ʻO Pualani kona inoa ma ka hale a me ka hana.	Her name is Pualani at home and work.
Aia ʻo ia me kona makuahine a me kona makua kāne.	She is with her mother and her father.
Hauʻoli ʻoe a me aʻu.	You and I are happy.
Kaulana ʻo Maui a me Molokaʻi.	Maui and Molokaʻi are famous.

[28] (Elbert/Pukui 1979:164) uses **ā** instead of **a**.
[29] Kumu Kahikina DeSilva 2021

Kaulana ʻo Maui a ʻo Molokaʻi.	Maui and Molokaʻi are famous.

A may also be used to start a sentence. It is then considered to be part of the **poʻo**:

A wela kēlā ʻāina i kēia manawa.

poʻo piko ʻawe

And that land is hot now.

Example	Meaning
A aia kona kaʻa ma ke alanui.	And his car is on the street.
A ʻaʻole ʻo Kalei me aʻu.	And Kalei isn't with me.
A pehea ʻo Kimo?	And how's Kimo?
A ʻo kēia koʻu makua kāne.	And this is my father.

Ā (Until)

Ā is used as a **kuʻi** (conjunction) to indicate until an action. A closely related use is as an **ʻami** (preposition) to mean up to, as far as, until. (Elbert/Pukui 1979:165) Some writers omit the kahakō in some or all usage.

Example	Meaning	Usage type
Hana ā ka hola ʻelua.	Work until two o'clock.	Preposition
Hana nō ā pau ka hana.	Work until the work is finished.	Conjunction
Hele a uka.	Go as far as the uplands.	Preposition
Hele nō ā pau ke alanui.	Go until the road is finished (until the end of the road).	Conjunction
Hele nō ā puni ka honua.	Go until the world is circled (Go around the world).	Conjunction

Ā is also used with a stative verb in the pattern **hele ā *ʻaʻano*** meaning to become in a state of.

Example	Meaning
Ua hele ʻo ia ā hūhū.	He has become angry.

A I ʻOle / Ā...Paha (Or)

Verb phrases or noun phrases are combined in the sense of "or" with **a i ʻole** or with **ā** ... **paha**. (Elbert/Pukui 1979:164-166) Note that, as in English, **a i ʻole** only occurs once for a series of alternates, between the last two.

Example	Meaning
E kākau i ka leka, ka leka uila, a i ʻole e kelepona i ka Civil Rights Compliance Staff.	Write a letter, email or call by phone to the Civil Rights Compliance Staff.
Ua makemake anei ʻoe i kēlā pālule a i ʻole i kēia?	Do you want that shirt or this (one)?
E hele ana ʻoe a i ʻole e noho ana?	Are you going or staying?
ʻelua ā ʻekolu paha	two or three

Āhea (When/Future), Nāhea (When/Past)

The interrogative conjunctions **āhea** and **nāhea** introduce a verb phrase to ask "when" in the past (**nāhea**) or in the future (**āhea**). (Alexander 1864:17) considers them interrogative adverbs. See Kālele Kūlana for use in situation-emphatic sentences.

Example	Meaning
Āhea ʻoe e hele mai ai?	When will you come?
Nāhea ʻoe i hele mai ai?	When did you come?
Āhea ana e hōʻea aku ai ka mokulele ma Oʻahu?	When will the airplane reach Oʻahu?
Nāhea i lilo ai ʻo Keola i mākaʻi?	When did Keola become a police officer?

Aia Nō A, Aia Wale Nō A

Aia nō a or **aia wale nō a** introducing a verb means "only when". Note that **aia nō** (without **a**) means "still".

Aia (Wale) Nō A Painu

Aia nō a komo aku i loko o ke aʻo ʻana, a laila ʻike ʻia nā pōmaikaʻi like ʻole o ko kākou ʻōlelo.
Only when getting into learning are the various benefits of our language known.

but

Aia nō lākou ke hiamoe nei.
They are still sleeping.

Example	Meaning
aia nō a ʻaoa ka ʻīlio	only when the dog barked
A aia nō a mākaukau kēia mau mea, a holo nō ka waʻa.[30]	Only when these things are ready will the canoe go.
Aia wale nō a uku ʻoe hiki iā ʻoe ke holo i laila.	Only when you pay, then you can travel there.

Akā, Eia Naʻe, ʻAʻole Naʻe, Naʻe (But, However)

Akā is usually preceded and followed by a comma in writing, corresponding to the way a speaker pauses briefly after saying it. (Elbert/Pukui 1979:166) **Akā** may be followed by **naʻe** with no change in meaning. (Cleeland 1994:190) **Eia naʻe** is used the same way as **akā** and with the same meaning. Either can start a sentence. On its own, **naʻe** cannot start a phrase or sentence.

ʻAʻole naʻe functions as **akā** - "but, however" - in introducing a negative sentence.

Example	Meaning
Ua makemake au, akā, he hana nui.	I like (it), but it is difficult.
E ʻonou ʻia aku ana ʻo ia i loko o kēia manawa, akā naʻe, ua hoʻopau ʻia nā pohihihi ma o kona lilo ʻana akula i moho no kēlā kūlana.[31]	He is being persuaded now, but the confusion ended about his change to a candidate for that position.
Ua ʻimi a kākau no mākou i ka mea o ka Mahimahi, akā naʻe, ʻaʻohe mea i loko o kona ʻōpū.[32]	He wanted to write about us concerning the Mahimahi, but his stomach was empty (he was hungry).
He kanaka kaulana ma ka hoʻokohukohu ʻana, eia naʻe, ʻaʻole i kaulana ma o ka heʻenalu wale	He was famous for his showmanship, but not famous only for surfing.

[30] https://oiwi.tv/hokulea/ka-ipu-a-ka-hookele/
[31] https://www.papakilodatabase.com/pdnupepa/cgi-bin/pdnupepa?a=d&d=KNK19111208-01.2.6&e=-------en-20--1--txt-txIN%7ctxNU%7ctxTR-------
[32] http://www.hokulea.com/crew-blog-kalani-asano-kau-ka-pea-a-holo-ka-waa/

ʻana nō.[33]	
He mea nui ka ʻai, eia naʻe, ʻo ka hānai kai ʻoi aʻe.[34]	Food is important, but being raised by the ocean is more so.
Eia naʻe, ʻo ka mea maʻamau ʻelima mile no kēlā me kēia hola.[35]	However, usually it was five miles (traveled) every hour.
ʻAole naʻe ʻo ia i huikala ʻia.	However he was not exonerated.
Ma mua naʻe o ko Waikīkī lilo ʻana he wahi hoʻonānea kaulana o Hawaiʻi nei, ua momona nō ke kaiaola o laila...	However, before Waikiki changed into this Hawaii's famous recreational place, the ecosystem there was really fertile...
Ua kui au nā lei a pau, koe naʻe kēnā lei maile.[36]	I threaded all the leis, except for that maile lei.

ʻAkahi Nō A

ʻakahi nō a followed by a verb means "just happened", "first time".

ʻAkahi Nō A Painu

a is sometimes written with a **kahakō**: **ā**.

The pattern is also seen without **nō**.

As with many other verb patterns, when the **piko** (subject) is a **papani** (pronoun), the **papani** jumps ahead of the verb (including **a** or a **māka painu**).

Example	Meaning
ʻakahi nō a ʻaoa ka ʻīlio	the dog barked for the first time
ʻAkahi nō ʻoe ā hiki maʻaneʻi?	Is this the first time you have come here?
ʻAkahi nō ā pau kaʻu haʻawina.	My lesson is just finished.
ʻAkahi nō au i hele i laila.	This is the first time I've gone there. (I've never gone there before.)
ʻakahi a haʻo ʻia kekahi o lākou	for the first time, one of them was missed

[33] http://data.bishopmuseum.org/mobile/index.php?b=z&i=76
[34] https://www.staradvertiser.com/2019/03/09/editorial/kauakukalahale/column-he-mea-nui-ka-aeai-eia-naaee-aeo-ka-hanai-kai-aeoi-aaee/
[35] https://worldwidevoyage.hokulea.com/hokulea-update-january-4-2016/
[36] Also "Ua kui au **i** nā lei"; the object marker i/iā is dropped sometimes in 19th century moʻolelo, in examples in modern grammars and in everyday speech.

‘Akahi ho‘i a ‘ike ku‘u maka i ka nani o Hilo.	It was indeed the first time I saw the beauty of Hilo with my own eyes.

As shown in the sections above, there are many different ways of saying or asking when. The following table summarizes the various patterns that can be used.

Table 7 - Ways to Express When

Analula	Example	Meaning	Time frame
Kiʻa Pepeke	I koʻu ʻike ʻana iā ia…	In my seeing her…	Anytime (indeterminate time)
Pepeke Painu	Iaʻu i ʻike ai iā ia…	When I saw her…	Depends on Māka Painu
Kāhulu Pepeke Piko Hou	I ka manawa aʻu i ʻike ai iā ia…	At the time I saw her…	Depends on Māka Painu
Kāhulu Pepeke Kiʻa Pepeke	I ka manawa o koʻu ʻike ʻana iā ia…	At the time of my seeing her…	Anytime (indeterminate time)
ʻOiai Kiʻa	ʻOiai koʻu ʻike ʻana iā ia…	While I seeing her…	Anytime (indeterminate time)
ʻOiai Painu	ʻOiai au i ʻike ai iā ia…	When I saw her…	Depends on Māka Painu
Ke Painu	Ke ʻike au iā ia..	If/when I see her…	Future
A Painu	A ʻike au iā ia…	When/until I see/saw her…	Anytime (indeterminate time)
i/iā ABC nō a painu	Iā Kimo nō a maʻi…	As soon as Kimo is/was sick	Mostly for Past
I loa nō a painu	I loa nō iaʻu a ʻike iā ia…	As soon as I saw her..	Mostly for Past
Aia nō a painu	Aia nō au a ʻike iā ia…	Only when I see her…	Future
ʻAkahi nō a painu	ʻAkahi nō au a ʻike iā ia…	I just (first time) saw her…	Past
I hākālia nō a painu	I hākālia nō au a ʻike iā ia…	Finally (after a long wait) I saw her…	Past

I painu (vt/vi) ka hana o ABC	I ʻike ka hana oʻu…	When I saw…	Past… in a sequence of events

ʻAneʻane (Almost)

ʻAneʻane introduces a verb phrase to indicate that it almost happened:

ʻAneʻane e painu or
ʻAneʻane painu

Note that the tense is indicated by the context.

Example	Meaning
Ua ʻaneʻane nō hoʻi koʻu lauoho e pili aku ma koʻu wāwae.	My hair indeed almost was close to/reached my feet.
ʻAneʻane e kani ka hola ʻekahi.	It is almost one o'clock.
E holoi ʻia ka lima, no ka mea, ʻaneʻane nō mākaukau ka ʻaina ahiahi.	The hands are washed because soon dinner will be ready.
Hapahā i hala ka hola ʻeiwa, ʻaneʻane pau ka papa.	It's 9:15, class is almost finished.
Lohi nā haumāna, akā ʻaneʻane e hiki mai.	The students are late, but they have almost arrived.
ʻAneʻane lawa ke kālā no ka hele ʻana i Maui.	There's almost enough money for going to Maui.
ʻAneʻane (au) mākaukau!	I'm almost ready!

ʻAʻole (Negative)

ʻAʻole is used on its own as an interjection answering a question ("No") and to negate any of the verb phrases except for the imperative form - see Sentences. (Elbert/Pukui 1979:168) also considers **ʻaʻole** a conjunction because "(1) It introduces and connects clauses and sentences. (2) It may be followed by the verb-marking particles used after conjunctions". The examples provided are:

Example	Meaning
ʻAʻole i hele ke kanaka.	The man did not go.
ʻAʻole ʻo ia i hele.	He didn't go.

E Pili Ana No/I/Iā (About, Concerning, Relating To, Pertaining To)

The e pili ana pattern expresses what something/one is about, concerning, relating to, or pertaining to.

Example	Meaning
Ua hīmeni ʻo ia i ke mele e pili ana iā Lili‘uokalani.	She sang the song about Lili‘uokalani.
Ke nānā iho nei māua i kekahi ki‘i‘oni‘oni e pili ana i ke kanu ʻana i ke kalo.	We are watching a movie pertaining to the planting of taro.
ʻO kēia kekahi mele e pili ana no ke kaua ʻo Kapaniwai.	This is one song concerning the battle of Kapaniwai.
Ua lohe ʻoe i ka ʻōlelo o Keola e pili ana ia‘u?	Did you hear Keola talking about me?
Eia ka mo‘olelo e pili ana i kēlā mau ʻīlio.	Here is the story relating to those dogs.

ʻEmo ʻOle (In No Time At All)

‘Emo ‘ole introduces a phrase to add the meaning "immediately, in no time at all". Note its use stand-alone before a comma - with or without **He** -, connected with **ā** to a verb and connected with a **ka‘i** (determiner) to a verb/noun.

Example	Meaning
ʻEmo ʻole ā hele maila ke ali‘i.	In no time at all, the chief came.
ʻEmo ʻole ka pi‘o o ke anuenue.	A rainbow suddenly appeared.
ʻEmo ʻole, pa‘ē maila ka leo, mai ka lani mai.	Suddenly the voice was heard from heaven.
ʻEmo ʻole ka nanea o ka pepeiao i ke kani a nā pila.	The ears immediately experience the pleasure of the music of the instruments.
He ʻemo ʻole, a pae aku ʻo Keola i ka nalu.	In no time, Keola was on the wave.
ʻIke au i kā ia ala pai pika, ʻemo ʻole, ʻono au i ka pai pika.	I saw his pizza and suddenly wanted to eat pizza.
I pi‘i a‘ela ke kai, he ʻemo ʻole ke emi ʻana o ke one	When the tide rose, in no time the sand receded

He ‘emo ‘ole ka ‘ai ‘ana a Keola	In no time, the food was eaten by Keola
He ‘emo ‘ole ke a‘o ‘ana mai o Lani i ka hula	In no time, Lani learned the hula
Ua ‘emo ‘ole ka hiki ‘ana mai o ua mea nei.	Without delay the arriving of the aforementioned one. (Without delay the aforementioned one is/was arriving.)
‘Emo ‘ole ka make ‘ana o ke kanaka.	In no time at all the dying of the person. (In no time at all the person is/was dying.)
‘Emo ‘ole ka malo‘o ‘ana o ke kai.	Immediately the drying of the sea. (Immediately the sea is/was drying.)

I/Iā, ‘Oiai/‘Oi, Ke, A, Hākālia, I Loa Nō A, I Lawa Nō A, Aia Nō A, ‘Akahi Nō A, I Ka Hana O (While/When)

A few of the ku‘i discussed above are sometimes referred to as Ku‘a (conjunctions with painu). They are somewhat different from the other ku‘i in that they are followed by a painu (verb). The following table summarizes the Ku‘a:

Ku‘a	Meaning	Negated Ku‘a	Meaning
i *painu*	So, as a way, as a means, in order to	i ‘ole e *painu*	So as not, etc
o *painu*	Lest, bumbye, or else		
a *painu*	Until, as far as, and until (when)		
ke *painu*	If and when, when future, whenever	ke ‘ole e *painu*	If not, when not, etc.

Hākālia Nō A

Hākālia nō a before a verb means "when finally". The pattern is preceded by **i** for a completed action. This is a rarely used term. (Elbert/Pukui 1979:166)

(I) Hākālia Nō A Painu

Example	Meaning
i hākālia nō a ʻaoa ka ʻīlio	when the dog finally barked
Hākālia nō a ao, ʻo ko mākou hele nō ia.	As soon as it was daylight, we went.

I (In Order That), I ʻOle E (In Order That Not)

The word **i** has many functions in Hawaiian. See other sections for its use as a conjunction to indicate "while", as an object marker and as a preposition.

As a conjunction to indicate "in order that" / "so that", **i** is followed directly by a verb without a marker:

I Painu

The negative - "so that not" takes **ʻole e** between **i** and the verb:

I ʻOle E Painu

Example	Meaning
I nui ke kālā, mai kūʻai i nā mea hūpō!	To have lots of money, donʻt buy stupid things!
i nānā mai ʻo Keola iaʻu	in order for Keola to look at me
Holo au i kēlā me kēia lā i ola pono koʻu kino.	I run every day so my body will be healthy.
E hoʻokokoke mai i lohe ʻoe.	Come close so that you can hear.
Ua lawe mai mākou i ka pika i ʻole e pōloli nā kaikamahine.	We brought pizza so the girls would not be hungry.
E kuʻi i ke kalo me ka ikaika i ʻaeʻae ke kalo.	Pound the taro very hard so it will be soft.
i ʻole kākou e lohi	so we are not late
I ʻole e kuhihewa, e heluhelu pono i nā mea e pono ai.	In order to not wrongly accuse, read carefully the righteous things .

I Ka Hana O (And Then When)

The following pattern means "and then when (somebody did something)":

i **hamani/hehele** ka hana o **kikino**

Example	Meaning
i ʻaoa ka hana o ka ʻīlio	and then when the dog barked
i kū ka hana o Keola	and then when Keola stood up
i haʻalele ka hana o māua iā Kahului	and then when we left Kahului
i hoʻomākaukau ka hana o Kimo i ka mea ʻai	and then when Kimo prepared the food

I Loa Nō A / I Lawa Nō A

I loa nō a before a verb means "no sooner than", "as soon as".

If the piko is a papani it is moved before the “a painu” and “iā” is added as in the following example:

I loa nō iā māua a hiki i ka hale. As soon as we arrived at the house.[37]

If the piko is not a papani it follows the painu as in the following examples:

I loa nō a hiki ke keiki i ka hale. As soon as the child arrived at the house.
I loa nō a hiki ʻo Kimo i ka hale. As soon as Kimo arrived at the house.

I Loa Nō A Painu

i lawa nō a may be used interchangeably with **i loa nō a**.

Example	Meaning
I loa nō a welo ka lā, anu ʻo waho i ka makani ikaika.	No sooner than the sun sets, outside gets cold from the strong winds.
i loa nō a lilo ka makana iā Keola	as soon as Keola won the prize
I loa nō a hoʻi ka makuahine i ka hale, ua hoʻomākaukau i ka ʻaina ahiahi.	As soon as the mother returned home, she prepared dinner.

[37] There are some teachers that omit the “iā” before the papani; however, the “iā” has been verified through research in the Hawaiian language newspapers.

I lawa nō a hoʻi ʻo Lonoikamakahiki i Kahiki a hōʻea hou mai ka wā o Kū.	As soon as Lonoikamakahiki returned to Tahiti, Kū's time returned again.
I loa nō iā ia a hala aku, ʻōʻili ana ka makua kāne.	No sooner had he gone, than the father appeared.

I/Iā

As with the object marker **i/iā**, **iā** as a conjunction is used before **papani** (pronouns) and **iʻoa** (proper nouns) while **i** is used before common nouns and **kaʻi** (determiners). Here the meaning is "while", so a verb is required.

i/iā ABC **e/i painu ai/nei/ana**

i ka/ke painu (**ʻana**)

With **nō a** between the noun and the verb, the meaning is "as soon as" or "no sooner than":

i/iā ABC **nō a painu**

Example	Meaning
i ka ʻaoa ʻana o ka ʻīlio	when the dog barks (anytime - past, current, future)
i ka ʻīlio i ʻaoa ai	when the dog barked (past, due to i painu ai)
i ka manawa o ka ʻīlio i ʻaoa ai	when the dog barked (past, due to i painu ai)
i ka manawa o ko ka ʻīlio ʻaoa ʻana	when the dog barks (anytime - past, current, future)
i ko ke kumu heluna ʻana aku i nā moʻolelo	when the teacher was grading/marking the papers
I koʻu wehe ʻana i ka puke, ʻaʻohe wahi mea o ka pepa.	When I opened the book, there was no trace of paper.
iaʻu e kuʻi ai i ke kalo	when I pound taro
i ka manu nō a haʻalele	as soon as the bird left
iā ia nō a haʻalele	as soon as he left

Inā, I, ‘E‘ole, Ke (If)

The most commonly used term for "if" (a conditional clause) is **inā**[38]. Most often there is no change to the resultative clause, but **inā** or **a laila** may be used to introduce it.

When the conditional clause marker is followed by a verb marker, the resultative clause is introduced in different ways depending on the marker:

Conditional clause marker	Resultative introduction
inā i	inā ua
inā	a laila
inā ... e ...	ua
inā e	he
i	inā / inā lā
a i	-
‘e‘ole	inā ua
ke	-

(Elbert/Pukui 1979:166-167), (Hawkins 1982:137-138)

For example:
Inā i hā‘awi mai nā ho‘okele i ka hoe iā ia, **inā ua** pakele lāua i ka make.
Conditional clause marker Resultative introduction
See the example table below for the translation.

It is very common for the resultative phrase to be introduced with **a laila**.

Example	Meaning
Pono nō e aloha iā Mailani inā e noho ka pōpoki ma ‘ane‘i.	You really need to love Mailani if the cat will live here.
Inā ho‘i paha au e ‘ike aku i wahi manawa ‘u‘uku!	If I had only known a little sooner!
Inā au make, mai ‘oukou mālama i kēlā ‘ano hana.	If I die, don't take care of (worry about) that kind of thing.
Inā ‘oe ‘ike i ka pipi‘i o kahakai, he pipi‘i nunui loa kēlā.	If you see the rush of the shoreline water, it's a really big rush.

[38] In Ho‘omana‘o No Kapa‘ahu, **inā** is pronounced **nē**; this is thought to be typical of Puna on Hawai‘i Island

Inā he aliʻi ʻoe, ua hiki iā ʻoe ke komo.	If you are an aliʻi, you can enter.
Inā he nui ke kālā, inā e holomua ka hana.	If the money is great, then the work will progress.
Inā i hāʻawi mai nā hoʻokele i ka hoe iā ia, inā ua pakele lāua i ka make.	If the steersmen had given him the paddle, then they would have escaped death.
Inā ʻoe e ʻae ana e kau pū kuʻu mau ʻopeʻope me aʻu, a laila, holo pū kāua.	If you agree to place my bundles with me, then we'll sail together.
Inā i hele mai nei ʻoe, inā ua ʻike.	If you had come, then you would have known.
Inā e hou mai ʻo Kamalama ... he ʻumi kānaka e kū.	If Kamalama hurls (his spear), then ten men are hit.
Inā he kaikamahine ke hānau mua mai, a laila, e make, a inā he mau kaikamāhine wale nō kā kāua ke hānau mai, e make nō.	If the first born is a girl, it will die, and if only girls are born to us two, they will certainly die.
Inā e lilo mai ʻo Lāʻieikawai, he ʻoi ʻoe.	If Lāʻieikawai becomes yours, then indeed you are the best.

(Elbert/Pukui 1979:166-167) (Hawkins 1982:137-138)

I is also used to indicate "if" in some cases.

Example	Meaning
I aʻo maikaʻi ʻia e kāua, inā holomua nō ka hana.	If they had been taught well by us, then the work would really have progressed.
I hākālia ihola au, inā lā ʻo au ke make mua i ka haole.	If I wait, the white man will kill me first.
Ā i ʻino mai ke koko, pau pū ka hale i ka ʻino.	And if the blood is bad, the house is bad at the same time.

(Elbert/Pukui 1979:167)

(Elbert/Pukui 1979:167) suggest two additional conjunctions for use with similar meaning to **inā**: **ʻeʻole** and **ke**. **ʻEʻole** means "if not", while **ke** in this context means if in the future.

Example	Meaning
ʻEʻole au i ʻike aku nei iā ʻoe, inā ua make ʻoe.	If I hadn't seen you, you would have been killed.
Ke hele ʻoe, e hele au.	If you go, I go.
E maluhia lākou ke hiki mai.	They shall be at peace when/if they come.

Ke

Ke is used directly before a verb to indicate when (but not in the past; see below for constructs to use with a past action), whenever or if. Because no verb marker is used, the tense must be determined from the context.

Ke Painu Kikino

When the **piko** (subject) is a **papani** (pronoun), it may follow or precede the **painu**:

ke hele ʻoe
or
ke ʻoe hele
when you go

Example	Meaning
E maluhia lākou ke hiki mai.	They shall be at peace when/if (they) come.
Ke ulu ka hua ʻōhelo, hū ka pele.	When the ʻōhelo fruit grows, the lava rises.
E hele aku ana au i ka hale, ke kiʻi ʻo Pualani iaʻu.	I am going home when Pualani picks me up.
Ke pua ka pua kō, lawaiʻa au i ka heʻe.	When the sugar cane flower blooms, I fish for heʻe.
ke huhū au iā ʻoe	if/when I am mad at you
Ke ʻoe kōkua iā ia, mai haʻi i ka haʻina.	When you help him, donʻt tell the answer.
Ke hele ʻoe, hele au.[39]	If you go, I go.

Ma kahi o (About)

Ma kahi o followed by a number indicates "approximately, about".

Ma kahi o ka helu

Example	Meaning
Aia ma kahi o ʻewalu ʻelepani ma ʻō.	There are about eight elephants over there.
Ma kahi o ʻeono paona kona kaumaha.	It weighs about six pounds.

[39] Also "Ke hele ʻoe, e hele au."

Ma muli (Lest)

Similar to O, ma muli introduces a phrase with the meaning "lest" or "so that not".

Example	Meaning
Mai hele ʻoe i laila, ma muli moku kou wāwae.	Don't go there lest/or your foot will be cut.
Ma muli ʻoe make i ou mau kaikuaʻana	Lest/Or you will be killed by your brothers

Mai (Almost)

Mai introduces a verb phrase without temporal markers to indicate that something almost happened:

Mai painu

Example	Meaning
Mai hāʻule ʻo Kalele mai ke kumulāʻau mai.	Kalele almost fell down from the tree.
Mai hopu ʻia ʻo ia e ka mākaʻi.	He was almost caught by the police.

Makia, Mākiʻa, Malia, Mālia, Maliʻa, Malama (Perhaps)

The most common word for "maybe, perhaps" is malia (mālia and maliʻa are variants); mākiʻa is less common and malama is rare. Each may be followed by the particle o, probably the imperative/intentive, according to (Elbert/Pukui 1979:168).

See the section on hunеʻaʻau for the use of **paha** as "maybe, perhaps". **Paha** is not a conjunction and cannot start a sentence.

Example	Meaning
Malia paha o hele au.	Perhaps I'll go.
Malama o ulu mai ka ʻanoʻano.	Maybe the seeds will grow.
Mākiʻa o uhaele aku kāua.	We'll probably go.
Mākiʻa paha e kāhea aku au iā ʻoe.	Maybe I should call you.

Nani (Since/Because)

(Pukui/Elbert 1986:261) reports the use of **nani** as a conjunction meaning "since, because".

Example	Meaning
Nani hoʻi ua kiʻi ʻia maila e make, he aha lā hoʻi...	Since [I] am indeed summoned by death, what of it …
Nani nō ia e hele ana ʻoe i ke kula, e hoʻoikaika i ka haʻawina.	Since you are going to school, work hard on the lessons.

Nō Hoʻi (Also)

Nō hoʻi may be inserted between two phrases (noun and/or verb) to mean "also". It may also be added after two phrases combined with **a** or **a me** to emphasize that the second is in addition to the first. Note that **nō hoʻi** is also used as a **huneʻaʻau** (intensifier) with the meaning "indeed". The last example below may have that intent rather than "also".

Example	Meaning
Ua ʻai au i ka poi a me ka iʻa nō hoʻi.	I ate poi and also fish.
Ua ʻoliʻoli a ʻeleu nō hoʻi kāna mau ʻīlio.	His dogs became happy and active as well.
E kipa aku ana au i koʻu ʻohana a me koʻu poʻe hoa nō hoʻi.	I am going to visit my family and my friends as well.
Ma Oʻahu au i hānau (ʻia) a i hānai ʻia ai nō hoʻi.	It was on Oahu that I was born and also raised.
Hauʻoli nō hoʻi koʻu manaʻo i kēia mau ʻōlelo Hawaiʻi a kākou.	I am also happy about these Hawaiian words of ours.

Naʻe (However/Still/Yet)

Naʻe is followed by a noun phrase to indicate "yet", ʻbut", "however", "still". It also follows initial **ʻaʻole**.

Note that **eia nō naʻe** means "therefore" and **aia naʻe** means "nevertheless" or "at the time of".

Example	Meaning
Ua koe nō naʻe ke ola.	Yet life remains.
Aloha maila naʻe hoʻi kō ipo.	But your sweetheart did indeed send greetings.
ʻAʻole naʻe ia i hiki mai.	He hasn't come yet.

ʻAʻole naʻe i ʻike ua keiki nei i ka pono ʻole o ua mau kaikamahine nei.	But that child didnʻt know about the injustice of those girls.
E hele aku ana paha au i ka pāʻina; ʻaʻole naʻe au e noho ana a lōʻihi.	I may go to the party, but I wonʻt be staying long.
A i ka mao ʻana aʻe o kēia mau hōʻailona, ua hānau maila naʻe he keiki kāne maikaʻi.	As these omens waned, a fine boy child was born.
aia naʻe i kēia manawa i hānau ai, ua hoʻouna akula ʻo Kāne a me Kanaloa i ko lāua kaikuahine	and at the time of birth, Kāne and Kanaloa sent their daughter
aia naʻe i ko ia nei wā i hiki aku ai, aia ʻo Kū e lawelawe ana i ke keiki	but when she appeared, Kū was attending the child
he ʻole loa naʻe ka noho iho penei	but living this way is a big nothing
Ua hiki ʻo ia, akā naʻe, poina ʻo ia i nā kī.	She arrived, but she forgot the keys.

No Ka Mea (Because)

No ka mea connects two verb phrases to mean "because". It is often written with commas before and after.

Example	Meaning
Aia ke aliʻi i uka o ke kuahiwi, no ka mea, ke ʻoki akula nā kahuna i ke kumu lāʻau.	The chief is upland in the mountain because the experts are cutting the tree.
ʻAʻole i pau koʻu makemake e lawaiʻa ma Kona, no ka mea, he mālie ke kai i nā lā a pau.	I hadnʻt stopped wanting to fish in Kona because the sea is calm every day.
...holo akula a pae ma Waikīkī, Oʻahu, no ka mea, ʻo kekahi ia o nā wahi noho mau ʻia e nā aliʻi o Oʻahu nei.	...went to land at Waikīkī, Oahu, because that is one of the places still inhabited by the royalty of Oahu.
E hāliu mai kou pepeiao, e Iehova, a e hoʻolohe mai iaʻu; No ka mea, ua pilikia au, a ua ʻilihune hoʻi.	Bow down thine ear, O Lord, hear me: for I am poor and needy.

See also mamuli o for "because" in front of a noun phrase.

O (Lest)

O introduces a phrase with the meaning "lest" or "so that not".

Example	Meaning
Mālama o hina.	Be careful lest (you) fall.
Mai piʻi aʻe i ka lālā... o ʻike ʻia kou wahi hilahila.	Don't climb up the branches... lest your private parts be seen.
o ʻōlelo ʻoe	lest you speak (so you don't speak)
E ʻai ʻoe i ka mea ulu o maʻi auaneʻi.	Eat your vegetables lest you get sick (so you don't get sick).
o huhū au iā ʻoe	lest I be mad at you (so that I not be mad at you)
Mai hele i Las Vegas o nui ka pilikia.	Don't go to Las Vegas lest there be a lot of trouble.
Mai makaʻu i ka ʻoiaʻiʻo o huikau kou noʻonoʻo ʻana.	Don't be afraid of the truth or your thoughts will be confused.

ʻO...ʻoe (Enumeration)

To enumerate an incomplete list of kikino (nouns), the following sequence is used:

...**ʻo** kikono **ʻoe**, **ʻo** kikino **ʻoe**, (**ʻo** kikino **ʻoe**), a pēlā aku

Only kikino (common nouns can be used in this context.
The list should not be comprehensive.
It begins with an introduction of what is being enumerated.
It finishes with "etc", e.g. a pēlā aku or ia mea aku.[40]

Example	Meaning
Nui ʻino ka mea ʻai ma ka pāʻina - ʻo ka puaʻa kālua ʻoe, ʻo ka lūʻau heʻe ʻoe, ʻo ka poi ʻoe, ʻo ka ʻamaʻama ʻoe, ia mea aku nō!	Lots of food at the party - kalua pig, squid lūʻau, poi, mullet and so on.

ʻOiai

ʻOiai directly before a noun or verb phrase means "when" or "while".

ʻOiai e/i painu ai/nei/ana ABC
ʻOiai ka/ke painu (**ʻana**)

Note that if ʻoiai is followed by a comma, its meaning is instead "since".

[40] Kumu Kahikina de Silva 2020

ʻOiai e hoʻomākaukau ana ke kaikamahine, ua hele aku au.
While the girl was preparing, I left.

but

ʻOiai, e hoʻomākaukau ana ke kaikamahine, ua hele aku au.
Since the girl was preparing, I left.

Example	Meaning
ʻoiai au ma Honolulu	when I am in Honolulu
ʻoiai au i inu iho i ka waina	when I drank wine
ʻOiai e loaʻa ai iā ia ke kālā, e uku ʻia ʻoe.	When she gets the money, you should be paid.
ʻoiai ko ka ʻīlio ʻaoa ʻana	when the dog barked
ʻoiai i ʻaoa ai ka ʻīlio	when the dog barked
ʻoiai ka maopopo ʻana iā ʻoe	when you understand
ʻOiai, he haumāna ʻoe ma kēia papa, he pono nō kāu hana ʻana i ka haʻawina.	Since you are a student in this class, you have to do the homework.
ʻOiai, ʻaʻohe ona manaʻo, e hoʻoholo pū lākou.	Since he didn't have any idea, they went off together.

Wahi A (According To)

The following pattern means "according to":

wahi a **kikino**

Example	Meaning
wahi a kēia moʻolelo	according to this story
A wahi a kahiko he pilina kō ka moʻo me ka ʻīlio moʻo.	According to the old times, there is a connection between the lizard and the brindled dog.
Wahi āna, he haumana ʻeleu ʻoe.	According to her, you are a good student.
wahi a ka mea āna i lohe ai	according to the thing he heard
wahi a koʻu lohe	according to what I heard

Wahi a kūpuna, ʻaʻole pau ka ʻike i ka hālau hoʻokahi.	According to the old folks, knowledge is not complete with the first hālau.
ʻAʻole e nalo ka lāhui Hawaiʻi wahi a Stewart[41]	The Hawaiian people will not disappear, according to Stewart

Question words introducing a clause

Unlike in English, interrogative words are not used as an object introducing a clause.[42]

Example	Meaning
Maopopo iā 'oe ka wā e hoʻomaka ai ka pāʻina? (not: Maopopo iā 'oe āhea e hoʻomaka ai ka pāʻina?)	Do you know when the party will start?
ʻAʻole ʻo ia i haʻi mai iaʻu i ka mea ona i kūʻai ai. (not: ʻAʻole ʻo ia i haʻi mai iaʻu he aha ona i kūʻai ai.)	He did not tell me what he bought.
E nīnau ʻoe iā ia i ke ʻano o ka heʻe nalu i nehinei. (not: E nīnau ʻoe iā ia pehea ka heʻe nalu i nehinei.)	Ask him how the surfing was yesterday.

Nā ʻAmi (Prepositions)

Ā (Emphatic To)

Ā is used instead of **i** for "to" to stress the distance traveled, with a sense of "as far as", "all the way to".

Example	Meaning
hele i Maui	going to Maui
hele ā Maui	going as far as Maui
hele ā ke kuahiwi	going to the mountains
Lele ka manu ā luna.	The bird flies way up.

[41] Ke Alakai o Hawaii, https://www.papakilodatabase.com/pdnupepa/cgi-bin/pdnupepa?a=d&d=KAHEEL19300808-01.2.24&txq=%22wahi+a%22, August 8, 1930
[42] Kumu Kahikina de Silva 2020

The use of **ā** as a conjunction meaning "until" is discussed above.

A/o Nonoʻa (Possessive)

The use of **a** vs **o** to indicate a possessive relationship is discussed above.

The possessive pattern is:

noun-phrase **a**/**o** noun-phrase

Example	Meaning
ka iʻa a kākou	our fish
nā iwi o Pualani	Pualani's (own) bones
nā iwi a Pualani	Pualani's bones (in her possession)
ka lei o ke kumu	the lei of the teacher
ka nani o Maui	the beauty of Maui
nā hōʻike a kaʻu mau haumāna	the exams of my students (my students' exams)

ʻAmi Kuhilana I/Iā/Iō (To)

As with the object markers **i/iā**, **i** as preposition is used as "in", "at", to" with common nouns while **iā** is used with **iʻoa** (names). However, **i** is used with **iʻoa paku** (place names). **Iō** is used in some biblical texts instead of **iā**.

(Elbert/Pukui 1979:135) says that in Proto-Polynesian, the preposition was ***i** and the object marker was ***ki**, while in Hawaiian they have merged in pronunciation and therefore also in writing.

The preposition is also called **ʻami henua**.

Example	Meaning
Hele au i ke Kula Nui o Maui i Kahului.	I go to the university of Maui in Kahului.
Aia ka pāʻina ʻohana i ka hale ʻaina Pākē.	The family party is at a Chinese restaurant.
Ua hiki akula lāua i Mokoliʻi.	And then they arrived in Mokoliʻi.
I hea ʻoe e hele aku ai ma hope o ka papa?	Where will you go after class?

‘Ami Hea E (Vocative)

E precedes the name or role of a person being addressed. It may also precede a third person pronoun, but with the meaning "you"; it is then followed by nei or ala to indicate a person or persons who are near or far. (Elbert/Pukui 1979:146-147) writes it as **ē** (long vowel) and says it may come both before and after the name for additional emphasis.

E i‘oa
or
E ka‘i meme‘a
or
E papani

The use of **e** as vocative is distinct from its use to indicate the agent in a passive verb phrase, e.g. Kapa ‘ia ‘o ia ‘o Kolohe e kona makuahine (He is called Rascal by his mother).

Example	Meaning
E Kimo, he kāne kolohe ‘oe?	Kimo, are you a rascal guy?
E Pualani, hele mai!	Pualani, come here!
Ē Pualani ē, hele mai!	Pualani, come here! (Elbert/Pukui 1979:147)
E ku‘u ali‘i maika‘i, hele mai.	O my good chief, come here.
E ke kumu, hiki ke hele aku?	Teacher, is it OK to go?
E lākou lā	Say, all of you
E ia nei	Say, you here

E is followed by a pronoun and nei or ala in the following common expressions, which are considered polite:

Pattern	Meaning
E ia nei (pronounced Einei)	You here
E ia ala (pronounced (Eiala)	You there
E laua nei	You two here
E laua ala (pronounced Elauala)	You two there
E lākou nei	O you here
E lākou ala	O you there

Example	Meaning
E lākou nei e peʻe hoʻopue nei	O you who are hiding crouched over here
E ia nei e kāʻalo aku nei	Hey you who is passing by

ʻAmi Henua Ma (At/In/On)

Ma is used synonymously with **i/iā** in daily conversation in many cases to mean "at", "in", "on". (Elbert/Pukui 1979:135) suggests the following distinctions in usage:

> **i** is more definite and precise than **ma**: ā noho i Waikīkī ma Oʻahu (FS 35) “living at Waikīkī on Oʻahu”.
>
> Hawkins (1975, section 2.2.4) explained the difference in the two prepositions by suggesting that when **i** and **ma** are spoken together, the larger area is marked by **ma** and the smaller, or more specific one, by **i**. She also suggested that "stationary" descriptions are by **ma**, and nonstationary ones by **i**: Ola nā mākua ma Puna. 'The parents survive/live in Puna.' Pā'ani nā mākua i Puna. 'The parents play at Puna.'

(Hopkins 1992:41-42) says:

> In addition to "to, toward", **i** can also mean "in, on, at"
> ...
> **Ma** also means "in, on, at," and is used more or less interchangeably with **i** in that context. If anything, **ma** is more specific than **i**:
> ʻAi mākou **ma** ka hale ʻaina **i** ka Hale Kahawai.
> We eat **at** the cafeteria **in** Hale Kahawai.
>
> Noho au **ma** Kaʻaʻawa **i** ka mokupuni ʻo Oʻahu.
> I live **in** Kaʻaʻawa **on** the island of Oʻahu.
>
> **Ma** does not mean "to/toward" and cannot be substituted for **i** in that context, nor does it commonly occur with time phrases.

(Cleeland 1994:85) says:

> Notice especially that the words **i** and **ma** have been given the same definitions, and they can usually be interchanged without any difference in meaning. Some people feel that if two related places are mentioned, **ma** should be used for the more specific place, while others feel **i** is the more specific term. In general, however, native speakers seem to use the two words interchangeably, often even using **i** or **ma** in both positions.

However, we will discover that the word **i** has a number of different meanings, and in this lesson, we will use the terms **ma ʻaneʻi** and **ma ʻō** because this is by far the more common usage. It is possible, however, to say **i ʻaneʻi** and **i ʻō**, but when used this way, the meaning of **i** is usual *to*.

See above for additional examples and for usage of **ma** and **i** with time expressions.

Example	Meaning
Aia ka pāʻina ʻohana i ka hale ʻaina Pākē.	The family party is at a Chinese restaurant.
Aia ka pāʻina ʻohana ma ka hale ʻaina Pākē.	The family party is at a Chinese restaurant.
Ke hele nei au i ka hale.	I am going home.
~~Ke hele nei au ma ka hale.~~	

ʻAmi Hoahana Me (With/Like)

Me is used with the meaning of "with". See above for **a me** meaning "and". Besides the physical sense of one thing being "with" another thing, **me** is commonly used where English would use an adverb or "like a" to modify/decorate a verb, either with a **kaʻi** and a verb or with **he** and a noun (often followed by **lā**).

Example	Meaning
Noho ʻo Pualani me kona keiki.	Pualani lives with her child.
Kākau ʻoe me kēia penikala.	Write with this pencil.
Noho ihola me ka ʻoluʻolu.	(He) lived then in comfort (He lived then comfortably)
Me nei ʻoe i hana ai.	Do it this way.
Ua holo ia me he lio lā.	He (aforementioned) ran like a horse.
Pono e holo me ka wikiwiki.	We must run quickly.

ʻAmi Kūmua Mai/Maiā (From)

Used as a preposition, **mai** means "from". Before a pronoun or proper noun, **maiā** is used instead, except with first person singular where **mai aʻu** is used.

See below for mai as a **hunekuhi** (directional). **Mai** commonly occurs twice in the same context, one time meaning "from" and the other as a directional.

This use is also distinct from **mai** as the negative imperative ("Don't").

When **mai** is used to mean from, it is in the **ʻawe**. When used as a negative command it is in the **poʻo**. When used as a directional it comes after the verb.

No is used instead of mai to indicate origin:

No Honolulu au.
I am from Honolulu.

Mai Honolulu mai au.
I am coming from Honolulu.

Example	Meaning
Mai Honolulu mai	From Honolulu (the second mai is a directional)
Mai Honolulu aku	Away from Honolulu
maiā ia aku	away from him
mai aʻu aku	away from me
Ua ʻike nā mea a pau mai Hawaiʻi a hiki i Niʻihau.	Everyone saw from Hawaiʻi to Niʻihau.

E and I (Agentive)

When an **ʻākena** (agent, the one causing the action) is called out in a passive sentence, itʻs done with **e** (which is translated as “by” or “by means of”) preceding the agent, e.g. “e ka pōpoki” - “by the cat”.

Example	Meaning
ʻAi ʻia ka iʻa nui e ka pōpoki.	The big fish is eaten by the cat.
Heluhelu ʻia ka puke makemakika e kēlā keiki wahine.	The math book is read by that girl.
Hānau ʻia ʻo Pualani e[43] Ellen.	Pualani was born by Ellen.
Ua kākau ʻia ka leka e aʻu.	The letter was written by me.
E haku ʻia ka mele e ʻoe?	Will the song be composed by you?

If the cause of the action is not intentional, the agent is indicated with **i/iā** instead (as with loaʻa verbs). In English, "with" is often used instead of "by" in similar sentences.

Example	Meaning
Ua hoʻopiha ʻia kēia kiowai e ke keiki.	This puddle was filled by the child.

[43] Ellen does not take **ʻo** because it follows **e**.

Ua hoʻopiha ʻia kēia kiowai i ka wai.	This puddle was filled with water.
Ola ka mōʻī i ke Akua.	God save the king (Live the king by the god).[44]

I/Iā (Direct and Indirect Object Marker)

As discussed above under proper nouns, **iā** is used as object marker before a pronoun or proper noun, while **i** is used before common nouns. **Iā** is also used before **wai** (whom). If the object is "me", **i** is contracted with the pronoun to **iaʻu**.

In English, the subject and direct object of a **hamani** (transitive verb) are usually distinguished only by their position in a sentence:

The dog ate the fish. vs The fish ate the dog.

An indirect object is indicated in English with the preposition "to":

The man gave the fish to the dog.

While awkward, the order can be changed and the meaning preserved thanks to the preposition:

The man gave to the dog the fish.

In Hawaiian, both the direct and the indirect object take **i** or **iā**. The direct object generally precedes the indirect object as in English where there is a preposition before the indirect object:

Ua hāʻawi ke kanaka i ka iʻa i ka ʻīlio.
The man gave the fish to the dog.

Ua hāʻawi ke kanaka i ka ʻīlio i ka iʻa.
The man gave the dog to the fish.

In English, the preposition can be eliminated before the indirect object; in this case, the indirect object comes first:

The man gave the dog the fish.

That is generally the opposite order from Hawaiian.

The object marker is sometimes omitted before or after **i**:

Haʻalele akula ia (i) ia aku. He (aforementioned) rejected this bonito.

[44] (Elbert/Pukui 1979:50)

The object marker is usually also omitted in **kālele ʻākena** sentences (beginning with the agentive **na**):

Na Pualani i ʻike ka hale. Pualani saw the house.
(Elbert/Pukui 1979:134)

(Kamanā/Wilson 2012 I:106) calls the object marker an **ʻami lauka**. The **ʻākena** is the actor and the **ʻōkena** is the object. With **hamani** verbs, the **ʻākena** is in the **piko** and the **ʻōkena** is in the **ʻawe**:

ʻAi ke kanaka i ka manō.
Poʻo (hamani) Piko (ʻākena) ʻAwe Lauka (ʻōkena)
The man eats the shark.

If there is an indirect object as well, it is a second **ʻawe**:

Hāʻawi ke kanaka i ka manō i ka ʻīlio.
Poʻo (hamani) Piko (ʻākena) ʻAwe Lauka (ʻōkena) ʻAwe
The man gives the shark to the dog.

Example	Meaning
ʻAi ʻoe i ka poi.	You eat the poi.
Makemake ʻo Pualani i kēia lei.	Pualani likes this lei.
Makemake au iā Kimo.	I like Kimo.
Kōkua ka ʻīlio iaʻu.	The dog helps me.
Kelepona ʻo Kimo iā ia.	Kimo telephones her.
ʻIke māua iā Lānaʻi.	We see Lānaʻi.
Ua haʻi koʻu makuakāne iaʻu i nā moʻolelo kahiko.	My father told me the old stories. (Here the indirect object comes before the direct object)
E hoʻouna ʻoe i ka leka uila iaʻu.	Send me email.
Ua hāʻawi ʻoe i ka manō iā wai?	Who did you give the shark to?

I O (To The Face Of)

I o is used similarly to **iā** as a preposition before a **papani** (pronoun) or **iʻoa** (proper noun) meaning “to”, but with a sense of “personally”, “to the person’s face”.

In older texts it may also appear as "i ma pono o".

Example	Meaning

i ou	to you (personally)
i oʻu	to me (personally)
E nīnau ʻoe i o Keola.	Ask in Keolaʻs face.
E lawe ʻolua i ka makana i ona.	Deliver the present to him personally.

Na (Benefactive/Agentive)

Na as preposition indicates that something is for the benefit of, or intended for, or implemented by someone or something else. Note that this is different from **na**/**no** as possessive pronoun (indicating ownership), and that in this usage, it is always **na** and not **no**.

Comparing use of a k-possessive pronoun, **no** as benefactive preposition and na/no as n-possessive pronoun:

Example	Meaning	Grammatical type
He kaʻa kona.	He has a car.	k-possessive pronoun
He kaʻa nona.	Thereʻs a car for him.	benefactive preposition no
Nona ke kaʻa.	The car is his.	n-possessive pronoun

Benefactive **no** contrasts with agentive **na** in some common cases:

Example	Meaning	Grammatical type
He mele na Kimo.	It is a song (written) by Kimo.	agentive preposition na
He mele no Kimo.	It is a song for/about Kimo.	benefactive preposition no

A common pattern is:

E painu na kikino e painu ai
For someone/something to do (something)

E kiʻi mai ʻoe i wai naʻu e inu iho ai.
Get water for me to drink.

Example	Meaning

Na ka lani ka inoa.	For the royal chief the name-song. (The name song honors the royal chief.)
Makemake au i ʻelua hua moa naʻu.	I want two eggs for me.
Na Kimo kēia meaʻono, ʻaʻole nāu.	This cake is for Kimo, not for you.
Nāna ke koloaka hope ma ka pahu kula.	The last soda in the cooler is for him.
Ua hāʻawi mai ʻo Kimo i ka ʻīlio na māua.	Kimo gave the dog to us.
Na Kimo wale nō kēlā.	That is only for Kimo.
Na wai ke kuleana?	Whose (For whom) is the responsibility?
E kākau ʻoe i haʻawina na kākou e aʻo ai i ka pepeke.	Write a lesson for us to learn the pepeke.
E hāʻawi aku ʻoe i kaʻa na Kimo e kalaiwa ai i Kahului.	Give Kimo (a) car so he can drive to Kahului.
E haʻi mai ʻoe i moʻolelo naʻu e kākau ai.	Tell me a story for me to write.

No (Benefactive/Causative/Locative)

No as a preposition may mean that something was caused by something else.

Common causative expressions with **no** are:

no laila therefore
no ka mea because
no ke aha why?

It is also used to mean towards a location as an **ʻawe** with a verb phrase, particularly with the verb haʻalele (to leave). With a noun phrase, it means "from", with more of a sense of "origin" as opposed to "recent location", which would be **mai** instead.

No Kauaʻi au.	I'm from Kauaʻi (That is my island).
Mai Kauaʻi mai au.	I (traveled here) from Kauaʻi.
No hea kou mau kūpuna?	Where are your grandparents from?
Mai hea aku kou mau kūpuna?	Where did your grandparents leave from?

See the section on n-possessive pronouns for use of **no** to indicate ownership.

Example	Meaning
Ua hana au i kēia muʻumuʻu hou nou.	I made this new muʻumuʻu for you.
ʻAʻohe ou aloha noʻu?	Don't you have any love for me?

Nui loa ka pilikia no mākou.	There's a lot of trouble for us.
No laila maikaʻi ʻole.	Therefore [itʻs] no good.
Ua hele aʻe nei no Maui.	[He] has just now gone to Maui.
Ua haʻalele ʻo Kimo iā Maui no Oʻahu.	Kimo left Maui for Oʻahu (to go to Oʻahu).

ʻO, ∅ (Subject)

We consider here the use of **ʻo** other than as the introducer of an equational sentence.
(Elbert/Pukui 1979:131) considers **ʻo** a subject marker preposition while (Kamanā/Wilson 2012 I:24-25) calls it the **ʻami piko ʻo** and says it is used "when SPEAKING ABOUT a person or place. The **ʻami piko** marks the **iʻoa** referring to such a person or place in the **piko**."
As a subject marker, **ʻo** precedes **ia** to indicate he/she/it, as well as preceding a proper noun. It does not occur when there is a preposition or object marker before the **ia** or the proper noun. The following examples illustrate cases where it is used as well as cases where it is not used.

Example	Meaning
Aia ʻo Keola me aʻu.	Keola is with me.
Aia ʻo Hanalē ma aneʻi.	Hanalē is here.
Aia ʻo Hanalei ma Kauaʻi.	Hanalei is on Kauaʻi.
He wahine ʻoluʻolu ʻo Pualani.	Pualani is a pleasant woman.
Ua ʻike ʻo ia.	He saw.
Ua hele au me ia.	I went with him.
E hele aku ʻoe i Waikikī!	Go to Waikikī!
He mau makana kēia maiā Pualani mai.	These are some gifts from Pualani.
Hauʻoli loa māua ʻo Keola e ʻike i ko ʻoukou makuahine.	Keola and I are very happy to meet your mother.
Aia he pāʻina ma ko Pualani hale ʻaina.	There's a party at Pualani's restaurant.
ʻAʻole e hoʻi aku ana ʻo Pualani i Honolulu i kēlā ʻapōpō.	Pualani isn't returning to Honolulu tomorrow.

Pē (Like)

(Elbert/Pukui 1979:150) says that the rare preposition **pē** is used in the phrase **pē kēia** ("like this").

Nā Hunekuhi (Directionals)

The four **hunekuhi** (directionals) are used in a verb phrase to "tell that someone is moving away from you, to tell that something is facing you, and to tell that something seems far away." (Kamanā/Wilson 2012 I:198). They are often not explicitly translated into English. **Hunekuhi** are much more heavily used in 19th century Hawaiian writing than in current conversation. It is almost always possible to include a **hunekuhi** in a verb phrase; doing so makes a sentence sound more idiomatic and truly Hawaiian.

Hunekuhi	Meaning
mai	Towards me, towards us, to me. to us; facing me, facing us
aku	Indicating a direction in a straight, forceful line not towards me, rather, facing away from me, facing away from us, facing you; far off
aʻe	In several directions with short jerky movements; not towards me, also in an upward direction, facing away from me
iho	In a downward direction, down into a person, as with thinking, drinking, eating; very close

(Kamanā/Wilson 2012 I:198)

(Elbert/Pukui 1979:91-95) identifies groups of verbs that tend to be used more with one or another of the **hunekuhi**, but concludes: "It is difficult or impossible to fashion hard and fast rules for the use of directionals. The safest course is simply to follow examples slavishly."

Example	Meaning
E hele mai ʻoe (iaʻu)!	Come (to me)!
E hāʻawi mai ʻoe i ka puke (iaʻu)!	Give the book (to me)!
E hele aku ʻoe!	Go!
E mālama iho ʻoe i kou kino.	Take care (of your body).
E kūʻai aku ana ʻo ia i kona hale i Hilo.	She's selling her house in Hilo.
E kūʻai mai ana ʻo ia i ka hale hou i Honolulu nei.	She's buying a new house here in Honolulu.
Honi aku a honi mai	Trade kisses (kiss you, kiss me)

See Helu Manawa ʻAna for the use of **hunekuhi** in time expressions.

When a **hunekuhi** is followed by **ala**, the two are written as one word nowadays because they receive accent together: **maila**, **akula**, **ihola**, **a‘ela**. The present tense (but far away) verb pattern **ke painu ala** most often occurs with a directional in this way (but the pattern is not commonly used).

Example	Meaning
Ke ‘ai ihola ‘o Kimo i ke kū ma ke pākaukau.	Kimo is eating the stew on the table.
Ke kīloi akula nā keiki kāne i nā pōhaku.	The children are throwing rocks.

Aku nei, **akula** and **maila** are used in past tense verb phrases to indicate the timing of the action or state change, especially in stories (mo‘olelo).

Pattern	Meaning
Ua painu aku nei	Recently
Ua painu akula	Immediately, And then

The **ua** is often dropped in phrases of the second type.

Pattern	Meaning
Ua ‘au akula ‘o ia mai kekahi kapa a kekahi kapa o ke kahawai.	And then he swam from one side of the river to the other.
Hele akula ‘o ia.	And then he left.
Kauoha akula ua wahine nei, “‘O ka Hale kuke kona wahi e noho ai."	And then that woman ordered: "the kitchen is where she is to sleep".
Heluhelu akula au ā hiamoe maila ‘o ia.	I read until she fell asleep.

The **hunekuhi** occur in **kāhulu pepeke piko hou** (descriptive clauses with a new **piko**) with a present tense verb to indicate an action in the present but far away. They replace **ai** in this context.

Pattern	Meaning
‘Ehia a ‘oukou kāpiki e kū‘ai maila?	How many (heads of) cabbage are you buying?

Iho is also used as a noun or after a pronoun or locative to indicate "self". (Elbert/Pukui 1979:91-95)

Example	Meaning

Ke nānā nei au iaʻu iho.	I'm looking now at myself.
Noʻu iho	As for me
i loko iho o kou noʻonoʻo	within your thoughts

Hunekuhi occur in verbless sentences or noun phrases with a meaning of coming or going.

Example	Meaning
I Maui aku nei au.	I was on Maui / I went to Maui.
Eia mai au.	Here I am / Here I come.
Eia aʻe ʻo Kimo.	Here comes Kimo.

Mai is often used without a preceding verb in calling someone to come, especially to eat. (Hopkins 1992:25)

Example	Meaning
Mai!	Come here!
Mai, mai, mai e ʻai!	Come, come, come eat!

See ʻO Ka Painu Dir La for another specific use of **hunekuhi** to indicate timing.

Nā Huneʻaʻau (Intensifiers Nō, Kā, Lā, Paha, …)

The **huneʻaʻau** are a small set of words that occur at the end of the **poʻo** (a noun or verb phrase) and express emotion or other qualifying aspect with respect to the phrase. While never necessary, Hawaiian without **huneʻaʻau** sounds expressionless and flat. When more than one is used in a phrase, they must be in the order of the following table.

Huneʻaʻau	Meaning
nō	Assurance - "still", "just", "even", "do", "itself"
kā	Shock or surprise (generally no equivalent in English), not often used after a verb; **nō kā** expresses astonishment
lā	Adds force; uncommon except with **wai**, **aha**, **pehea**, **ʻehia** and **hea** where it is often translated as "the heck"

naʻe	Contradiction - "however", "but"; **nō naʻe** means "still", "yet", "however"
hoʻi	Connects two things - "too", "also", "either"; **nō hoʻi** is a strong intensifier
hoʻihā	Slight anger or annoyance
hā	Strong affirmation, stronger than nō
anei	Yes/no question (no equivalent in English)
paha	Uncertainty - "maybe", "could have", "might", "I think"; when followed by **nō**, it is often translated as "probably"

(Kamanā/Wilson 2012 I:103-105)

Only **kā** is used independently:

Kā!
What the heck!

Example	Meaning
Aia nō ʻo ia i Hilo.	He is still in Hilo.
Makemake nō au i kēlā.	Boy do I ever like that.
ʻAe. Ua hele nō au.	Yes. I did (go).
ʻAʻole nō ʻo ia i kōkua mai.	He didn't even help me.
Naʻu nō i hana i kēnā ʻupena.	I made that net myself.
I nehinei nō, ua ʻike au iā ia i ke kula.	Just yesterday I saw him at school.
ʻO ʻoe kā kāna moʻopuna!	So YOU'RE his grandson!
He ʻono kā!	But it was good after all! Imagine!
ʻAʻole nō kā hoʻi kākou i kono ʻia.	Of course (are you surprised to learn that) we weren‘t invited.
I Hawaiʻi hoʻihā me Pele e noho ai.	Then stay at Hawai'i with Pele.
ʻO ia kā!	You don't say!
Pehea lā.	Who knows.
ʻO wai lā!	Heck if I know who!
He aha lā!	Heck if I know what!

‘A‘ole lā!	No way! No sir-ee!
‘A‘ole na‘e au i hele.	However, I didn‘t go.
He wela na‘e kēia pā.	Dis plate hot, but.
‘O Kimo na‘e kona pāpā.	But, Kimo is her daddy.
Eia na‘e,	However,
Aia na‘e,	However,
A i nehinei ho‘i, ua ‘ike au iā Kimo.	And yesterday, I saw Kimo.
Ua hele au i Kona, a i Hilo nō ho‘i.	I went to Kona, and to Hilo too.
‘A‘ole ho‘i au i lohe.	I didn't hear either.
Akamai nō ho‘i kēlā keiki.	Well I'll tell you that kid sure is smart.
‘Eha ho‘i ka ihu.	My nose sore as why (said after someone notices that you are rubbing your nose)
‘O ia ho‘i!	I should say!
Ua ‘ike anei ‘oe i Keola?	Have you seen Keola?
E hele ana anei ‘oe i Waimea?	Are you going to Waimea?
Ke ‘ai nei anei ‘o Pualani?	Is Pualani eating?
‘A‘ole anei ‘oe i ‘ike mai iā mākou?	Didn't you see us?
Ua hele paha ‘o ia i Kekaha.	Maybe he went to Kekaha.
Aia paha lākou ma loko o ka hale.	They might be inside the house.
Ua pau paha i kēia manawa.	I think it's "pau" now.
‘A‘ole paha ‘o ia i hele.	I don't think she went.
He poi nō paha kā lāua.	They probably have poi.
Pēlā paha.	You're probably right.
‘O ia paha.	That could be so.
‘A‘ole paha!	Not! Come on, that can't be true!

All examples from (Kamanā/Wilson 2012 I:103-105).

(Elbert/Pukui 1979:100-104) considers the following to fall into the same general category as the above:

Particle	Meaning
auaneʻi	probably, soon
ʻānō	now
kau	superlative, usually used after hoʻi

Example	Meaning
Mai walaʻau aʻe hoʻi o makani auaneʻi.	Don't say too much or the wind will blow.
He kau auaneʻi i ka lae ʻaʻā.	Watch out lest the canoe land on a rocky reef.
He paʻakai auaneʻi ke kanaka o heheʻe.	Man isn't salt that melts.
E noho mai paha auaneʻi ā kipi mai iā ʻoe.	Perhaps (they) will wait and later revolt against you.
He aliʻi waiwai auaneʻi ia.	Soon he will be a rich chief.
I Hawaiʻi hoʻihā me Pele e noho ai.	Then stay at Hawaii with Pele.
Kāhea ʻia hoʻihā.	Then summon (her).
ʻO ia hā!	That's for sure!
Hele mai nei nō ʻānō.	Come here now.
Hele mai ke aliʻi ʻānō.	The chief is coming now.
He nani mai hoʻi kau!	Oh, so beautiful!
E lohe mai auaneʻi kau i ka leo o ka makua.	Soon (you) will listen to the parent's request.

(Elbert/Pukui 1979:100) considers **nohoʻi** and **nonaʻe** to be additional intensifiers, but they are generally considered to be two words each today: **nō hoʻi** and **nō naʻe**.

The order of intensifiers when more than one is used in a phrase is:

Table 8 - Order of Intensifiers

nō kā lā auaneʻi* naʻe hoʻi hoʻihā hā ʻānō anei paha auaneʻi** kau

where **auaneʻi*** indicates uncertainty while **auaneʻi**** indicates soon/eventually. (Neumann 2019:20)

A recent study found that the order of certain words changes in specific contexts: **lā** before **kā** in questions, **anei** before **hoʻi** in negative phrases. (Neumann 2019:50-53)

Word Usage Patterns

Ke Kāhulu (Descriptors)

Adjectives

Adjectives in English are modifiers of nouns. See the section on ʻaʻano verbs for how stative verbs generally fill the function of adjectives in Hawaiian, following a verb. For example:

Wela ka hao.
aʻano memeʻa
The iron is hot.

An English sequence of a noun preceded by two adjectives such as a 'fine new house' might in Hawaiian be:

hale maikaʻi a hou
memeʻa aʻano kuʻi aʻano
house good and new

Compounds also may be followed by qualifiers:

he mea hou maikaʻi
memeʻa ʻaʻano ʻaʻano
a thing new good
some good news / a good new thing

limu kala lau liʻi
memeʻa ʻaʻano memeʻa ʻaʻano
seaweed rough leaf small
small-leafed Sargassum sp.
(Elbert/Pukui 1979:129)

Any **memeʻa** can modify any other **memeʻa** (any **memeʻa** can be a **kāhulu**), for example:

peni pepa
a pen for paper, or a pen of paper

pepa peni
paper for a pen

Adverbs

Adverbs in English are modifiers of verbs or adjectives. As with adjectives, **ʻaʻano** verbs often directly fill the role.

Example	Meaning
Ua heluhelu wikiwiki ʻo ia i ka palapala.	He read the document quickly.
He wahine akamai loa au.	I am a very intelligent woman. (**loa** is an adverb, modifying **akamai**)

Another common pattern to express the function of an adverb is **me ka painu** or **me ke ʻano painu**.

Example	Meaning
E ʻōlelo ana ʻo ia me ka haʻahaʻa.	He spoke humbly.
E oli ana nā keiki me ke ʻano haʻaheo no ko lākou one hānau.	The kids are chanting proudly about their place of birth.
Ua kokoke ʻo ia iaʻu me ka wikiwiki loa.	He approached me very quickly.
Ua mālama ʻia me ke ʻano kapukapu akua.	They were raised with the sanctity of gods.

Honua is used as an adverb in the meaning of "suddenly".

Example	Meaning
Huhū honua ihola ʻo ia.	He suddenly became angry.
Nalowale honua ka wahine hiʻuiʻa	The mermaid suddenly disappeared.

Koke is used as an adverb with the meaning quickly. **Koke iho nō** means "that very" with a time unit.

Example	Meaning
No kona hele koke ʻole mai	because of his not coming quickly
E hele koke mai nō ʻoe.	Come quickly.
I ia pō koke iho nō, ua hoʻopūʻiwa.	That very night, he was afraid.
Hoʻomaka hou aʻela ke kula i ia pule koke iho nō.	School starts again that very week.

"**Pū**, a modifier of both verbs and nouns has two meanings: 'together with, entirely, also with', and 'inactive, sluggish, quiet, bored'. Context determines which translation is appropriate; the second meaning is quite rare." (Elbert/Pukui 1979:90)

Example	Meaning
like pū	just the same
Me ʻoe pū.	You too. / Same to you.
Noho pū wale nō.	Just living together.
Noho pū wale ihola nō ʻo Kimo.	Kimo just sat there dejectedly.
Inā ʻoe e ʻae ana e kau pū kuʻu mau ʻopeʻope me aʻu, a laila, holo pū kāua.	If you agree to place my bundles with me, then we'll sail together.

(Elbert/Pukui 1979:63) calls out **mai** explicitly as an adverb when used before a verb, with the meaning of "almost".

Example	Meaning
Mai hāʻule ke keiki.	The child almost fell.

(Alexander 1864:17) names **hea**, ʻ**auhea**, **ihea**, etc. as interrogative adverbs. It considers **ʻaʻole** and **ʻole** to be negative adverbs.

(Judd 1939:20-22) lists adverbs of time (**ʻānō**, **ʻapōpō**, **inehinei**, **hou**, etc), denial adverbs (**ʻaʻole**, **mai**, **naʻe**, etc.), place adverbs (**aia**, **eia**, **kokoke** and **a puni**), assent adverbs (**ʻae**, **e**, **u,** and **ʻo ia**), affirmation adverbs (**nō**, **hoʻi**, **ʻoiaʻiʻo**, etc), salutation adverbs (**aloha**, **welina**, **ʻanoʻai**), doubt adverbs (**i**, **inā**, **paha**, etc.) and resemblance adverbs (**like**, **menei**, **penei**, etc.).

Comparative, Superlative

In English, the comparative and superlative of an adjective are generally formed by adding "er" and "est": fast, faster, fastest; pretty, prettier, prettiest. They can also generally be formed by preceding them with "more" and "most": beautiful, more beautiful, most beautiful. As discussed above, **ʻaʻano** (stative) verbs are usually employed in Hawaiian where English would use an adjective.

Comparative

To express "more" for an **ʻaʻano**, the following pattern is used:

ʻoi aku ka *ʻaʻano* ma mua o ko *kikino ʻaʻano*

For example:

‘oi aku ka nani o Kaupō ma mua o ko Kahului nani
Kaupō is more beautiful than Kahului.

See the section on comparative sentences for the structure of sentences that focus on comparing a property of two objects.

Superlative

The **kāhulu** (adverb) loa is used where English would use "most" or "-est":

Example	Meaning
ke keiki akamai loa	the smartest child
nā palaki hope loa he ‘umi	the last ten brushes
ka muli loa	the last born

Note that there is ambiguity here since **loa** is also used where English would use "very".

I ka wā ma mua loa	a very long time ago
‘O ia kaulana loa ma Maui.	He is very famous on Maui.
Me ka māmā loa i hele ai ‘o ‘Ele‘io.	It was with great speed that ‘Ele‘io went.
Ua kaumaha loa au.	I became very sad.

When **loa** is used without a definite determiner, it can usually be translated as "very". When used with a definite determiner, it may be translated as "very" or "most".

a ‘oi, a keu, a emi (or more, or less)

To express "more than" or "less than" a quantity, "or more" or "or less", the following pattern is used:

he **helu** a ‘oi
he **helu** a keu
he **helu** a emi

"A ‘oi" and "a keu" mean more than, while "a emi" means less than.

Sometimes **ā** (with kahakō) appears instead of **a**, especially in mo‘olelo (stories).

"A ‘oi" and "a keu" may be followed by the directional **aku** with no change in meaning. Similarly, "a emi" may be followed by the directional **iho** or **mai**.

The following expressions are equivalent to “a ‘oi”:

a ‘oi a‘e
a ‘oi a‘e paha

a ʻoi iki paha

Example	Meaning
he ʻumikūmālua mau haumāna a ʻoi	more than 12 students; 12 or more students
he iwākāluakūmāhā mau pia a emi	less than 24 beers; 24 beers or less
He ʻumikūmālua keiki a ʻoi a lāua.	They have more than 12 kids.
Ua lilo iā ia he kaukani kālā a emi.	She lost a little less than 1,000 dollars.
E kupa aku i ke kalo no ʻekolu hola a ʻoi aʻe paha.	Boil the taro for maybe 3 hours or more.
pā ʻumi a keu	10 and upwards
mai ka iwakālua o ko lākou mau makahiki a keu aku	(all the men in Israel) who are twenty years old or more
He kanakolu mālolo o kēia lawaiʻa e loaʻa a emi mai nō hoʻi.[45]	Thirty and less of these flying-fish are caught in this method of fishing.

Keu is used to mean "very", exceedingly in the following pattern:

He keu aku **kikino** a ka **painu**

Example	Meaning
He keu aku ia a ka hahana.	It was very heated.
He keu aku ʻo ia a ka pakalaki.	He was very unlucky.

No Ka Wā (Temporal)

Date

A complete date is expressed as follows:

(weekday) **o ka lā** (day of month) **kēia o** (month) **o** (year)

[45] Fornander

As in English, the part of the year before the decade may be expressed either as thousands, hundreds (two thousand nineteen) or as a count of hundreds (twenty nineteen). The more common is the latter, as in English.

Example	Meaning
ma ka Pōʻalima o ka lā ʻumi kēia o ʻApelila o ʻiwakālua ʻumikūmāʻiwa	on Friday the 10th of April, 2019
ma ka lā ʻehiku kēia o Kepakemapa	on September 7

Days of the Week

The days of the week are formed with Pō (night) and the numbers one through six in the ʻa- form, with Lāpule (day of prayer) for Sunday.

Table 9 - Days of the Week

Day	Meaning
Pōʻahia	which day
Pōʻakahi	Monday
Pōʻalua	Tuesday
Pōʻakolu	Wednesday
Pōʻahā	Thursday
Pōʻalima	Friday
Pōʻaono	Saturday
Lāpule	Sunday

The days of the week take a **kaʻi** (determiner), unlike in English.

Example	Meaning
ʻO ka Pōʻalima kēia, a pau ke kula.	It is Friday and school is over.
Aia kāu papa i ka pōʻahia?	Which day is your class?

Nā Pō O Ka Mahina (Days of the Month)

The days of the month are called **nā pō o ka mahina** - the nights of the moon. Knowledge of the cycles of the moon was essential to Polynesian navigation.

Table 10 - Days of the Month

<table>
<tr><th>Period</th><th>Meaning</th></tr>
<tr><td>ho‘onui
<table>
<tr><th>Day</th><th>Name</th><th>Meaning</th></tr>
<tr><td>1</td><td>Hilo</td><td>faint thread</td></tr>
<tr><td>2</td><td>Hoaka</td><td>crescent</td></tr>
<tr><td>3</td><td>Kūkahi</td><td>Kū 1</td></tr>
<tr><td>4</td><td>Kūlua</td><td>Kū 2</td></tr>
<tr><td>5</td><td>Kūkolu</td><td>Kū 3</td></tr>
<tr><td>6</td><td>Kūpau</td><td>last Kū</td></tr>
<tr><td>7</td><td>‘Ole Kūkahi</td><td>‘Ole Kū 1</td></tr>
<tr><td>8</td><td>‘Ole Kūlua</td><td>‘Ole Kū 2</td></tr>
<tr><td>9</td><td>‘Ole Kūkolu</td><td>‘Ole Kū 3</td></tr>
<tr><td>10</td><td>‘Ole Kūpau</td><td>Last ‘Ole Kū</td></tr>
</table></td><td>growing
bigger</td></tr>
<tr><td>poepoe
<table>
<tr><th>Day</th><th>Name</th><th>Meaning</th></tr>
<tr><td>11</td><td>Huna</td><td>to hide</td></tr>
<tr><td>12</td><td>Mōhalu</td><td>to blossom</td></tr>
<tr><td>13</td><td>Hua</td><td>fruit, egg</td></tr>
<tr><td>14</td><td>Akua</td><td>god, first night of fullness</td></tr>
<tr><td>15</td><td>Hoku</td><td>second night of fullness</td></tr>
<tr><td>16</td><td>Māhealani</td><td>third night of fullness</td></tr>
<tr><td>17</td><td>Kulua</td><td>to drop, pass</td></tr>
<tr><td>18</td><td>Lā‘au Kūkahi</td><td>Lā‘au Kū 1</td></tr>
<tr><td>19</td><td>Lā‘au Kūlua</td><td>Lā‘au Kū 2</td></tr>
</table></td><td>round, full</td></tr>
</table>

20	Lāʻau Kūpau	last Lāʻau Kū

emi

decreasing

Day	Name	Meaning
21	ʻOle Kūkahi	ʻOle Kū 1
22	ʻOle Kūlua	ʻOle Kū 2
23	ʻOle Kūpau	Last ʻOle Kū
24	Kāloa Kūkahi	Kāloa Ku 1 (Kāloa is short for Kanaloa)
25	Kāloa Kūlua	Kāloa Ku 2
26	Kāloa Kūpau	Last Kāloa Ku
27	Kāne	the god Kāne
28	Lono	the god Lono
29	Mauli	ghost
30	Muku	cut-off, new moon

(Hawaiian Lunar Month)

See more on the Hawaiian days of the month in an article from the Hokuleʻa team.

Helu Manawa ʻAna (Time)

Hawaiian has taken the English terms for hour (**hola**), minute (**minuke**) and half (**hapa**) to tell the time of day, although **hapa** does not necessarily mean exactly half but rather a part of the whole.

i hala ka hola indicates "past the hour".
i koe kani ka hola indicates "before the hour" (literally "remaining until the hour rings").

Example	Meaning
ʻO ka hola ʻehia kēia?	What time is it?
ʻo ka hola ʻekahi	1:00
ʻo ka hapalua hola ʻekolu	3:30
He iwakālua minuke i hala ka hola ʻehā.	It is 4:20.
He ʻumi minuke i koe kani ka hola ʻelima.	It is 4:50.

hapahā i hala ka hola ʻelua	2:15
I ka hola ʻehia?	When (will it happen)?

The traditional Hawaiian divisions of the day are used independently or together with the hours of the day.

Division	Meaning
kakahiaka	early in the morning, from sunrise until as late as between 10:30 and 11:00
awakea	late morning (after **kakahiaka**) until 1:00 or 1:30 in the afternoon
ʻauinalā	midafternoon
ahiahi	5:00 to 8:30 or 9:00PM
pō	from **ahiahi** to midnight
aumoe	around midnight
wanaʻao	from **aumoe** to dawn

(Cleeland 1994:23-24)

Example	Meaning
hapalua hola ʻekolu o ka ʻauinalā.	3:30 in the afternoon
ʻelima minuke i hala ka hola ʻewalu o ke ahiahi	8:05 in the evening
hapahā i koe kani ka hola ʻehiku o ke kakahiaka	quarter to seven in the morning

Nā Kau (Traditional Seasons and Months)

As in most tropical climates, there are two seasons in Hawaiʻi, the cooler wetter season called Hoʻoilo, and the hotter, drier season called Kau. Both seasons last about six months. In ancient times, the months were marked by the appearance of different stars and constellations in the eastern sky at sunset. The names of the months varied from district to district and island to island. The following names are from the Prince Kuhiʻo Hawaiian Civic Club Calendar, published annually.
(Asia-Pacific Digital Library Months)

Table 11 - Traditional Seasons and MonthsHoʻoilo (Cooler, Wetter Season)

Month	Meaning

Welehu (Oct.-Nov.)	Makaliʻi (Pleiades) appears in the ENE sky after sunset. Rainy season. Makahiki, a four-month long harvest festival, dedicated to Lono, a god of rain and agriculture, began toward the end of Kau and continued into the new year. ʻOpelu and akule fishing.
Makaliʻi (Nov.-Dec.)	Sun rises and sets at its southern limit (winter solstice). Land prepared for planting. ʻOpelu and akule fishing; ʻamaʻama (mullet) spawning and kapu through Feb. Koholā (humpbacked-whales) feed and breed in island waters through April.
Kaʻelo (Dec.-Jan.)	ʻAʻa (Sirius) and Orion in the eastern evening sky. ʻUala (sweet potato) planting in dry leeward areas to take advantage of winter rains. Reef and inshore fishing.
Kaulua (Jan.-Feb.)	Ke Aliʻi o Kona i ka Lewa (Canopus) in the SE by S evening sky. In traditional times, aku kapu lifted at the end of Makahiki; ʻopelu kapu through July during its spawning season; reef and inshore fishing. Planting period for all crops - kalo, ʻuala, gourds, wauke (bark cloth), ʻolonā (for cordage), bananas, yams, arrowroot.
Nana (Feb.-Mar.)	Sun rises due east and sets due west (spring equinox). Mulch and weed gardens; vigorous plant growth begins. ʻAmaʻama fishing season opens; mālolo (flying fish) spawning.
Welo (Mar.-April)	Leo in the eastern evening sky. All things grow; crops maturing. ʻAmaʻama and mālolo fishing. Deep-sea fishing through summer. ʻĪlio-holo-i-ka-uaua (monk seal) pups are born, spring through summer.

Kau (Hotter, Drier Season)

Month	Meaning
Ikiiki (April-May)	Makaliʻi in the WNW evening sky; Hokuleʻa (Arcturus) in the ENE evening sky. ʻUala planting with summer rains. Honu (green sea turtles) come ashore to lay their eggs in the sand through summer. Great schools of moi (threadfish) and mālolo.
Kaʻaona (May-June)	Sun rises and sets at its northern limit (summer solstice). ʻUlu (breadfruit) ripens. Ula (lobster) and moi kapu through August during their spawning seasons. Aku and ʻahi (tuna) season.
Hinaiaʻeleʻele (June-July)	Manaiakalani (Maui's Fishhook, or Scorpio) in the SE evening sky. Humid weather, sudden storms. ʻŌhiʻa ʻai (mountain apple) ripens; gourds and melons ripen. In traditional times,ʻopelu kapu lifted; aku kapu through Jan. during its spawning season; akule spawning.

Hilinaehu (July-August)	Leo in the western evening sky. ʻŌhiʻa ʻai abundant. Heʻe (octopus) fishing with lures.
Hilinama (Aug.-Sept.)	Sun rises due east and sets due west (fall equinox). Tubers ripen for harvest; sugar cane blossoms; vines dying off. Ula and moi season; ʻopelu fishing.
ʻIkuwa (Sept.-Oct.)	Iwakeliʻi (Cassiopeia) in the NNE evening sky. Thunder and rain. Plant growth slows. Kalo and ʻuala harvest. Preparation for the Makahiki Harvest Festival. Akule and ʻOpelu plentiful.

Nā Mahina (Months)

The months of the year are adopted from English. They are proper nouns and so take **ʻo** when they are the subject of a sentence.

Table 12 - Months

Month	Meaning
Ianuali	January
Pepeluali	February
Malaki	March
ʻApelila	April
Mei	May
Iune	June
Iulai	July
ʻAukake	August
Kepakemapa	September
ʻOkakopa	October
Nowemapa	November
Kekemapa	December

Relative Time

Besides **ʻapōpō** for tomorrow and **nehinei** for yesterday, **hunekuhi** (directionals) are used with units of time to indicate a time in the past or present, with **nei** as well for the past.

nei after **iho**, **aʻe**, and **aku** adds the meaning "past", with **aku nei** being more remote than **iho nei** or **aʻe nei**.

Mai nei indicates past time and present place.

nehinei is generally used with a preceding **i**. **ʻapōpō** is generally used as **ka lā ʻapōpō**, with **i** preceding to mean on the day of tomorrow:

ʻO ka Pōʻahia ka lā ʻapōpō?
What day is tomorrow?

E hoʻomaka ke kula i ka lā ʻapōpō.
School starts tomorrow.

The time scale with directionals with and without following **nei** is more or less as follows:

Expression	Time
aku nei	distant past
aʻe nei, iho nei	recent past
aʻe	adjoining the present
iho	near future
aku	distant future

(Elbert/Pukui 1979:92)

Example	Meaning
Inā ʻoe i hele mai nei me ka maikaʻi...	If you had come here with good [intentions]...
i nehinei	yesterday
i kēia mau lā iho nei	these last few days
i kēia mau lā iho	the coming few days
hele mai nei nō ʻo ia	he came here
kēlā pule aku nei	last week
kēia pule aku nei ā ia pule aku nei	the week before last
Ua hele aʻe nei no Maui.	[He] has just gone to Maui.
ia lā aʻe ia lā aʻe	from day to day

koʻu mua aʻe	the (one born) just before me
ʻapōpō ā ia lā aku	the day after tomorrow
ke kaikamahine aʻu e honi ai i kēia pō	the girl I will kiss tonight
E kūʻē mākou iā ʻoe mā i kēia ahiahi?	Are we playing you folks tonight?
E ʻai ʻia ana ka mea ʻono e lākou i ka pō nei.	The cake was being eaten by them last night.
Ua hiki mai nei kāu leka.	Your letter just arrived.

Ka Painu (Verbs)

Nā Māka Painu (Verb Markers)

In English, there is a somewhat confusing and difficult to understand process of “conjugating” a verb in order to understand the time frame or state of completion under which the action happens. The spelling of the verb sometimes indicates its “tense”. E.g. I see the bird, I saw the bird, I am seeing the bird, etc. In Hawaiian, the spelling of the **painu** (verb) does not change but rather is marked by indicators that signal the tense or state of completion. These indicators are called **māka painu**. (Hawkins 1982:38)

The table below shows the **māka painu** that are used for various sentence patterns (**analula**) in Hawaiian. This table will be used throughout this book with the appropriate row highlighted for the **analula** being discussed.

Table 13 - Māka Painu

Analula	Habitual	Completed Action	Not Completed Action	Happening Right Now	Suggestive	Recently Completed
Pepeke Painu	-	**Ua** painu	**E** painu **ana**	**Ke** painu **nei**	**E** painu	**Ua** painu *dir* **nei/la**
ʻAʻole Painu	-	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele ʻĀkena	**e** painu	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**

Kālele Kūlana	**e** painu **ai**	**i** painu **ai**	**ana**, **e** painu **ai** **e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou ‘ole	-, e*	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou	**e** painu **ai**	**i** painu **ai**	**e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**

*The habitual form is sometimes marked with **e** and sometimes omitted.

The basic forms of the **māka painu** are shown in the first row of the above table (Pepeke Painu). Each of the **māka painu** for the Pepeke Painu is discussed as follows:

Habitual

A simple **painu** (verb) sentence that describes action without reference to tense can also be thought of as habitual action. This type of action is not marked with a **māka painu** in a pepeke painu. This is true for any type of **painu** as shown in the following examples:

Example	Meaning	Verb type
Kalaiwa au i ke kaʻa.	I drive (habitually) the car.	hamani
Hele au i ka hale.	I go (habitually) to the house.	hehele
Anuanu ka wai.	The water is cold (habitually)	ʻaʻano

Sometimes, especially in literature, habitual sentences are marked with a preceding He (Hawkins 1982:40). The following example illustrates this:

He hele au i ka hale.
I go (habitually) to the house.

This form is also used to indicate the type of person:

He ʻōlelo Hawaiʻi kēlā keiki kāne.
That boy is a Hawaiian speaker.

Completed Action

The **māka painu** marker **ua** indicates action that has been completed for **hamani** and **hehele** types of **painu** and is therefore similar to the English past tense. For stative (**ʻaʻano**) **painu**, the preceding **ua** indicates that the state or condition described by the **painu** has already been reached, and that condition might still exist. Therefore, for **ʻaʻano painu** the **ua** can represent present as well as past tense (Kamanā/Wilson 2012 I:121).

Example	Meaning	Verb type
Ua kalaiwa au i ke kaʻa.	I drove the car.	hamani
Ua hele au i ka hale.	I went to the house.	hehele
Ua anuanu ka wai.	The water has become cold.	ʻaʻano

There are also situations where one wants to indicate a completed action of a single occurrence. This is indicated by **ana** in the Poʻo. Using ana in the Poʻo can also be used to indicate future action (see next section on Not completed action). Distinguishing what is meant when ana is used in the Poʻo needs to rely on other contextual clues.

Example	Meaning
I ka hola ʻelua, kanu ana mākou i ke kalo.	At 2:00 we planted the taro.

Not Completed Action

Action that has not been completed is indicated using the **māka painu e *painu* ana**. In other words, that action could be currently happening, going to happen, or was happening. Clues to determine the time frame under which the activity is happening need to come from the context of the conversation (Hopkins 1992:64).

Example	Meaning
E kamaʻilio ana au iā Kimo i nehinei.	I was talking to Kimo yesterday.
E hana ana au i kēia manawa.	I am working at this time.
E hele ana au i ka hale i kēia Pōʻakahi aʻe.	I am going to go to the house next Monday.
E wela ana ka wai.	The water is getting hot, the water was getting hot, the water will be getting hot.

There are situations where one wants to clearly indicate that an action will happen in the future. This can be indicated by **ana** in the Poʻo. Using **ana** in the Poʻo can also be used to indicate completed action of a single occurrence (see previous section on completed action). Distinguishing what is meant when **ana** is used in the Poʻo needs to rely on other contextual clues.

Painu ana + piko:
Example:
Aia ana ʻoe i ka hale?
Are you going to be at the house?

Happening Right Now

The māka painu e *painu* ana can have the meaning of action happening now, but using the māka painu ke *painu* nei gives a stronger emphasis of the action happening right now. Consider the following examples:

Example	Meaning
E ulana ana ʻo Pualani i ka lei.	Pualani is weaving the lei.
Ke ulana nei ʻo Pualani i ka lei.	Pualani is weaving the lei right now.

Note that Ke *painu* nei is sometimes expressed as Ke *painu* ala. Using nei indicates an action happening near to the speaker in distance, and using ala indicates an action happening far from the speaker in distance. Ke *painu* ala is not often seen. Ke *painu* nei occurs most often in formal speeches, in church, and in writing. E *painu* ana is more commonly used in day-to-day conversations to indicate ongoing action (Hopkins 1992:125).

Suggestive:

The suggestive māka painu, e *painu*, has multiple meanings/usages as discussed in other sections of this book as well as this one. Two of these meanings/usages will be discussed here. The first meaning is when one is expressing a command. The second is when expressing “will”, “should”, “shall”, and “”let‘s” (Kamanā/Wilson 2012:126). The following examples illustrate these usages:

Example	Meaning
E haʻawi aku ʻoe i ka poi i ka wahine.	Give the poi to the women. (command)
E hoʻomākaukau ʻoe i ka meaʻai.	You will prepare the food.
E kamaʻilio ʻoe iā ia.	You should talk to her.
E mālama au i nā keiki.	I shall care for the children.

E nānā kākou i ka hōʻike.	Letʻs watch the show.

Recently Completed:

The **māka painu ua**, used along with a directional (**hunekuhi**) (**aku**, **mai**, **aʻe**, **iho**) and either **nei** or **la** indicates recently completed action. Using **nei** indicates the action completed near the speaker and **la** indicates action completed action away from the speaker. he following are examples of this **māka painu**:

Example	Meaning
Ua lele aʻela ka manu i ke kumulāʻau.	The bird recently flew to the tree.
Ua kalaiwa mai nei ke keiki i aneʻi.	The boy recently drove here.
Ua noho iho nei ʻo ia i ka hale.	She recently lived in the house.
Ua hele akula ʻo Kimo i Lāhaina.	Kimo recently went to Lāhaina.

Note that the **hunekuhi** and **la** are often written and pronounced as a single word. As the above table shows, the māka painu can change based on the **analula** that is being used. Each of the rows of the table will be discussed in the appropriate sections of this book that follow.

Nā Māka Painu Kauoha (Imperative)

There are three positive imperative verb markers and one negative. An imperative marker immediately precedes its verb.

Marker	Usage
E	Strongest
Ō	Polite
I	Suggestive
Mai	Negative

Example	Meaning
E hele ʻoe!	Go! (You should/must go!)

Ō hoʻi ā ʻōlelo aku...	Better go back and say...
Ō hele kāua.	Let's go.
Mai uwē ʻoe.	Don't cry.
I ipo ʻoe nāna.	Be a girlfriend of his. (Be his girlfriend.)
I wahi noho kēia no ʻolua.	Let this be a living place for you. (Why don't you live here?)
I aliʻi nō ʻoe, i kanaka au lā.	You be (or become) the chief, Iʻll be a subject. This is the first line in a song entitled “I Aliʻi Nō ʻOe”.

Note that the imperative marker “I” can be translated as “become” “to be”, “as a”.

In discourse, the imperative marker is often dropped:

Hele ʻoe!

Mai is also used stand-alone:

Mai!
Don't! Stop!

ʻIa (Passivizer)

The particle **ʻia** after a **hamani** (transitive verb) gives it a passive sense. The **ʻōkena** (object) of the verb becomes the **piko** (subject), instead of the **ʻākena** (actor). Consider the sentence, “The fish was eaten by Kimo”. In this case, the fish is the subject of the sentence but it is not the fish that is doing the eating. Kimo is the one doing the eating, but is expressed in the sentence as the agent of the action, not the subject. (Elbert/Pukui 1979:83)

ʻAi ʻo Kimo i ka iʻa.
poʻo piko ʻākena ʻami lauka ʻawe ʻōkena
Kimo eats the fish.

ʻAi ʻia ka iʻa e Kimo.
poʻo piko ʻōkena ʻawe ʻākena
The fish is eaten by Kimo.

As a **hamani** (transitive verb), **ʻai** takes the object marker **i** to indicate the object of the eating. In the passive form with **ʻia**, there is no object and so no object marker.

Examples of transitive verbs and their use in a passive sense with **ʻia**:

Example	Meaning
E ʻai i ka iʻa!	Eat the fish!
ʻAi ʻia ka iʻa.	The fish is eaten
Ua hānau ʻo ia iā Pualani.	She gave birth to Pualani.
Ua hānau ʻia ʻo Pualani.	Pualani was born

See E and I (Agentive) above for when an **ʻākena** (agent, the one causing the action) is called out in a passive sentence.

The **painu** (verb) with **ʻia** is typically translated with an "-en" or "-ed" in English, e.g. "eaten", "cooked".

Example	Meaning
ʻAi ʻia ka iʻa nui e ka pōpoki.	The big fish is eaten by the cat.
Heluhelu ʻia ka puke makemakika e kēlā keiki wahine.	The math book is read by that girl.
Hānau ʻia ʻo Pualani e[46] Ellen.	Pualani was born by Ellen.
Ua kākau ʻia ka leka e aʻu.	The letter was written by me.
E haku ʻia ka mele e ʻoe?	Will the song be composed by you?

Note that the passive verb portion of the sentence is exactly as described previously only now the agent is identified as well: the cat, that girl and Ellen.

If the cause of the action is not intentional, the agent is indicated with **i/iā** instead (as with loaʻa verbs). In English, "with" is often used instead of "by" in similar sentences.

Example	Meaning
Ua hoʻopiha ʻia kēia kiowai e ke keiki.	This puddle was filled by the child.
Ua hoʻopiha ʻia kēia kiowai i ka wai.	This puddle was filled with water.

Sometimes ʻia is used with an ʻaʻano, which already has a passive sense. In those cases, the ʻia indicates that there was an agent (someone doing it) even though the agent is not mentioned.[47]

[46] Ellen does not take **ʻo** because it follows **e**.
[47] Kumu Kaliko Baker, classroom communication summer 2022

Example	Meaning
Ua laha ʻia ʻanō ma nā ʻāina a pau.	It was broadcast in all the countries.
Ua pau ʻia nā pilikia i kēia wā.	The problems were done with by now.

Oftentimes in speaking Hawaiian the person being addressed is spoken to indirectly (see section on indirect addressing). This holds true for suggesting that something should be done. This is called a passive voice command and has the following form:

E **<u>painu</u>** ʻia **piko**

E hoʻomākaukau ʻia ka meaʻai.
The food shall be prepared.

This is a nicer way of saying that someone specific should prepare the food… they should know who they are.

Hoʻo- (Transitivizer)

The prefix **hoʻo-** makes the word it is attached to into a **hamani** (transitive verb). It is most often attached to an **ʻaʻano** (stative verb) or **hehele** (intransitive verb), but it may be attached to a **kikino** (noun) or even a **hamani** to change its meaning. The meaning of a word prefixed with **hoʻo-** is to cause to take on the state or form or action of the word following **hoʻo**.

The prefix changes form depending on the first letters of the word it is attached to.

First letters	Form	Examples
ʻokina + kahakō	ho	hoʻā (to cause to burn or turn on) from ʻā (to burn or be turned on) hoʻōhule (to cause to be bald) from ʻōhule (to be bald)
ʻokina (and no kahakō)	hō	hōʻike (to show, cause to be seen) from ʻike (to see) hōʻano ʻē (to make weird) from ʻano ʻē (weird)
a, e or o	hoʻ + lengthened vowel (if not already long)	hoʻāla (to cause to wake up) from ala (to be awake) hoʻēmi (to reduce) from emi (to diminish, go down) hoʻōla (to cause to be alive, cure) from ola (to be alive, healthy) hoʻōlaʻi (to cause an earthquake) from olaʻi (earthquake)
all others (i, u or a consonant other than ʻokina)	hoʻo	hoʻoikaika (to make strong) from ikaika (strong) hoʻomanaʻo (to remind someone) from manaʻo (to think of something)

(Kamanā/Wilson 2012 II:46)

Kiʻa Painu (Nominalizer)

The particle **ʻana** as a separate word following a **painu** (verb) changes the sense of the verb into a **kikino** (noun) describing the action of the verb, e.g. ka holo ʻana (the running) from holo (to run). Almost any **painu** or **kikino** can be used with **ʻana**, but it is most often seen with **hamani** and **hehele** verbs. In English translation, the expression is often a gerund (running, seeing, knowing, climbing).

(Pukui/Elbert 1986) distinguishes between verbs that can be used as nouns without **ʻana** (**nvt**, **nvi**) and those that require **ʻana** (**vt**, **vi**).

A very common usage of **kiʻa painu** is where English would use a subordinate verb clause, especially to express the idea of "when" for an action in the past.

The relationship of the thing or person doing the action to the **kiʻa painu** is usually o-type.

O (and sometimes a) is used after the ʻana when it is the thing/person doing the action (piko), i is used after the ʻana when it is not the thing/person doing the action (ʻawe).

Example:

Pepeke painu: Ua kalaiwa ʻo Kimo i ke kaʻa. Kimo drove the car.

Kiʻa 1: i ke kalaiwa ʻana o Kimo i ke kaʻa when Kimo drove the car
Kiʻa 2: I ko Kimo kalaiwa ʻana i ke kaʻa when Kimo drove the car

Example	Meaning
i kona hele ʻana	when he went
ma mua o ka hoʻomaka ʻana o ka papa	before the beginning of the class
Ua ʻike au i ka ʻai ʻana o ka pōpoki i ka manu.	I saw the cat eat the bird.
I koʻu hoʻi ʻana mai, ua lilo.	When I returned, (it) was gone.
I ka wehe ʻana aku i ka puka, ua lilo paha ka pila i ka makani.	When (X) opened the door, the bill was probably taken by the wind.
Pehea ka loaʻa ʻana o ka ʻaihue?	How was the thief caught?
ʻO ia ka hopena o ka hele ʻole ʻana e hoʻolohe lipine.	That's the consequence of not going to listen to the tapes.
E noho ʻoe me ka ʻike ʻole ʻana o Kimo.	Live without Kimo knowing.
No ke aha kou hele ʻole ʻana?	Why didn't/don't you go?

There may be other words between the verb and ‘ana, with the following pattern:

Table 14 - Word Order in ‘Ana Sentences

ka‘i	kikino	kāhulu	‘ia	‘ana	hunekuhi	piko
ko‘u	ho‘i			‘ana	mai	
my returning						
ke	kau			‘ana		o ka ‘iole
the perching of the rat						
ka	ho‘iho‘i		‘ia	‘ana	mai	o ke kalaka
the returning of the truck						

(Hopkins 1992:185-187)

Special Verb Patterns

These are verbs with particular idiomatic uses as po‘o (head of a phrase), expressing something other than their fundamental meaning.

Hele A

The following pattern means "to become":

hele a **painu**

Example	Meaning
Ua hele a laha loa	Became widely known
Mai ‘ai nui o hele a momona kou ‘ōpū.	Don’t eat too much or you will become fat.
Pehea ‘o ia i hele ai a mākaukau i ka makemakika?	How did he get good at math?
Ua hele a momona ka ‘īlio.	The dog became fat.

Koe (Nō)

The following pattern means except for / remaining:

Koe (nō) kikino

Example	Meaning
Koe nō ka penikala ma luna o ke pākaukau.	Only the pencil is left on the table.
Ua hana mākou i nā mea a pau, koe kēia.	We did everything except for this.
ʻAʻole i koe hoʻokahi kanaka.	Not one person remained.
a koe ka waiūpaʻa	except for cheese

See idioms for other special uses of **koe**.

Kohu ABC

This pattern means to resemble, to be similar to, something like a, but lacks the idea of something fitting like a shoe. See the section on Kū i/iā.

Example	Meaning
Kohu keko kona piʻina i ke kumu niu.	Like a monkey his climbing the coconut tree.
Kohu luahine kona ʻōlelo ʻana.	Her speaking resembles that of an old woman.
Kohu nananana ka mea aʻu i ʻike iho ai.	The thing that I saw was similar to a spider.

Kohu Mea Lā/Ala

seems like/as if, seems as though, indefinite

The kohu mea lā/ala pattern expresses the idea that something seems to be, but without certainty.

Example	Meaning

Kohu mea lā, ʻo ia kāna ipo.	Seems like, she is his girlfriend.
Kohu mea ala, ua hānau ʻia au i nehinei.	Seems as though, I was born yesterday.
Kohu mea lā, ʻaʻole maopopo ka haʻawina iā ia.	It's as if he doesnʻt understand the lesson.

Kū A

The following pattern means to turn into something:

Kū a kikino hunekuhi-la kikino

The pattern is often used in moʻolelo (stories).

Example	Meaning
Kū a kanaka aʻela kaʻu ʻilio.	My dog turned into a man.
A kū a lio ʻāhinahina aʻela ua poʻe ʻiole nei.	And these rats here turned into silver-gray horses.
Kū a puaʻa liʻiliʻi aʻela ʻo Kamapuaʻa.	Kamapuaʻa turned into a small pig.

Kū I/Iā

The following pattern means to fit, match, be similar to, resemble something:

Kū kikino i/iā kikino

Example	Meaning
Kū ʻo Keola i kona makuakāne.	Keola resembles his father.
Kū ʻo ia i ka nani.	She looks beautiful.
Kū ke kāmaʻa i loaʻa iā ia.	The shoe seems to belong to her.

Lilo

Lilo is a loa‘a type ‘a‘ano word.[48] It has 2 meanings depending on how it is used. The first is to describe becoming or turning into something/someone, and the second meaning is to be lost, engrossed or absorbed in something (Hopkins 1992: 186). These meanings can also be thought of as: to be lost, gone, pass into the possession of, to relinquish; to become, turn into, to overcome, be purchased, taken.

Lilo Used Meaning to Become

When using lilo to describe becoming or turning into something/someone, the **‘ami** preceding the target **kikino** indicates either something general (i or he) or something specific (‘o).

Example	Meaning
E lilo ana ‘o ia i kahu ma‘i.	She is going to become a nurse.
E lilo ana ‘o ia ‘o ka‘u ipo aloha.	She is going to become my sweetheart.
Mai lilo ‘oe i ‘aihue.	Don‘t become a thief.
E lilo ‘oe i kumu.	You should become a teacher
Ua lawe a lilo ‘ia ka ipo.	The sweetheart was carried off and lost.
Ua lilo ‘o Kimo ‘o ke kauka o Kalākaua.	Kimo became Kalākaua‘s doctor.
E lilo ana ka wahine ‘o kona hoa.	The woman is going to become his friend.
Ua lilo ‘o ia he kauka kaulana.	He became a famous doctor.

Kamanā/Wilson indicate a slightly different structure for the case with a specific target; a second **pepeke ‘aike ‘o** is added after the piko as shown below (Kamanā/Wilson 2012 II:176).

Example	Meaning

[48] It is generally accepted that Lilo is an ‘a‘ano type word, however the Pukui/Elbert dictionary and the Elbert/Pukui Grammar book list it as both an ‘a‘ano and hamani type word. Elbert/Pukui 1979:53).

Ua lilo ‘o Kimo ‘o ia ‘o Kalākaua ma ka hana keaka.	Kimo became Kalākaua in the play.
E lilo ana au ‘o au ka mea mua.	I am going to be the first one.
E lilo ana lāua ‘o lāua ia mau haumāna i kēia makahiki a‘e.	They are going to be those students (we have been talking about) next year.

Lilo Used To Mean To be Lost/Absorbed

The following examples illustrate lilo functioning **to** mean “to be lost”, “to be engrossed or absorbed in something”.

Example	Meaning
Ua lilo ke kālā i ka ‘aihue.	The money accrued to the thief. (The thief got the money)
Mai lilo ke kālā i ka ‘aihue.	The thief almost got the money.
Ua lilo au i ka heluhelu ‘ana I ka puke hoihoi.	I was absorbed in reading the interesting book.
E lilo ana kāu mea‘ai iā Kimo.	Kimo is going to get your food.
Ua lilo kāna maunu i ka i‘a.	A fish got his bait.
E lilo ana ‘o Pualani i kēlā ki‘i‘oni‘oni.	Pualani is absorbed in that movie.
Lilo ‘o Keola i kāna ha‘awina.	Keola is (habitually) lost in his assignment.

Mākaukau

The **‘a‘ano** (stative verb) mākaukau ("ready", "prepared") takes "no ka" rather than the infinitive marker "e" to introduce the **painu** (verb).

Example	Meaning
Ua mākaukau mākou no ka hele ‘ana.	We are ready to go (We are ready for the going).

Note that this use of mākaukau is different from when used to mean "proficient", where it may take **i/iā** like other ʻaʻano (stative verbs).

Example	Meaning
Mākaukau au i ka huakaʻi hele.	I am proficient at traveling.
nā ʻālapa e mākaukau ana no ka mokomoko	the athletes proficient at boxing
leka noi ma ka ʻōlelo Hawaiʻi e hōʻike ana i kou mākaukau no kēia kūlana	letter in Hawaiian showing you are ready for (have the proficiency for) this position

Me He Mea Lā

seems like/as if, seems as though, Definite

Expressing the idea that something seems as though with definite certainty the Me he mea lā pattern is used. See examples in the table below for usage:

Example	Meaning
Me he mea lā, e hoʻopuka ʻia ana ka papa i kēia makahiki	Seems as though the class will graduate this year.
Me he mea lā, ua hoʻopaʻahau ʻia ka wai.	Seems like the water has been frozen.
Me he mea lā, ua kūaʻi mai ʻo Kimo i ka mea ʻai.	Seems as if Kimo bought the food.

Nele I

"Nele" means "to be missing/lacking" something:

Nele **kikino/papani** i **kikino** ʻole

where **kikino/papani** is the subject and **kikino** is the thing that is missing.

The **ʻole** is sometimes omitted.

Example	Meaning

Ua nele au i ka meaʻai ʻole	I am lacking for not having food (I am lacking food).
Ua nele lāua i ka ukana ʻole.	We don't have any luggage.
ʻAʻole ʻo ia i nele i ka ipo ʻole.	He was not lacking a sweetheart.
Nele maoli kēia ʻohana i ka nui o nā keiki.	This family is truly lacking because they have so many kids.
Nele ʻoe i ka pepa ʻole?	Do you lack paper?

Noke I Ka

Noke (to persist, keep on) is used in the following pattern to mean persist in doing something:

noke **piko** i ka **painu**

Example	Meaning
Noke lāua nei i ka ʻōpā i nā wāwae o lāua i komo i loko.	They (here) keep on pushing their feet inside.
noke i ka ʻakaʻaka	keep on laughing

Pāpā ʻIa

The following pattern means forbidden/prohibited to do something:

Pāpā ʻia, ʻaʻole e painu

Example	Meaning
Pāpā ʻia, ʻaʻole e inu i ka lama ma loko o kēia lumi.	It is forbidden to drink alcohol inside this room.
E ia nei, e ala mai, ua pāpā ʻia, ʻaʻole e hiamoe ma kahi kau kaʻa ʻōhua.	You there, get up, it is prohibited to sleep at the bus stop.
Ua pāpā ʻia, ʻaʻole e piʻi i uka o laila ma muli o ka hāneʻe ʻana o ka mauna.	It was prohibited to climb above there because of landslides.

Pono e, Pono ke

See also the use of ke and e with pono. The pono e pattern indicates "must" while the pattern with i/iā before the kikino/papani and ke is less strong; the latter is more likely to mean "should".[49] Pono is an ʻaʻano, while e is the māka painu "to" introducing a new pepeke. (Kamanā/Wilson 2012 2:142) Also see the idiom "aia ka pono, ʻo ka".

Pono kikino/papani e painu
Pono i/iā kikino/papani ke painu

Example	Meaning
Pono au e hana i ka haʻawina.	I must (have to) do the homework.
Pono iaʻu ke hana i ka haʻawina.	I should do the homework.
Ua pono mākou e ʻau i ia manawa.	Then, we had to swim.
Pono i ke keiki ke haʻi mai i ka moʻolelo.	The child should tell the story.

Sentences

Ka Pepeke Painu (Simple Verb Sentences)

Composition of a Pepeke Painu

A simple verb sentence (**pepeke painu**) starts with a verb phrase, which is a verb with or without verb markers (**māka painu**) to indicate tense and optionally with directionals (**hunekuhi**) and/or intensifiers (**huneʻaʻau**). The highlighted rows in the table below indicate the verb markers to use for each tense for the positive and the negative cases.

Analula	Habitual	Completed Action	Not Completed Action	Happening Right Now	Suggestive	Recently Completed

[49] Kumu Kaliko Baker, classroom communication summer 2022

Pepeke Painu	-	**Ua** painu	**E** painu **ana**	**Ke** painu **nei**	**E** painu	**Ua** painu *dir* **nei/la**
‘A‘ole Painu	-	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele ‘Ākena	**e** painu	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele Kūlana	**e** painu **ai**	**i** painu **ai**	**ana**, **e** painu **ai** **e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou ‘ole	-, e*	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir***nei/la**
Kahulu Pepeke Piko hou	**e** painu **ai**	**i** painu **ai**	**e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir***nei/la**

The verb phrase is the **po‘o** or head of the sentence. It is followed by a **piko** or subject and optionally an **‘awe** or descriptive phrase.

Ua hōloi au i nā pā.
Po‘o Piko ‘Awe
I cleaned the dishes.

Ua hele nō au i ke kula.
Po‘o Piko ‘Awe
I definitely went to school.

Example	Meaning
Hele aku au i ke kula.	I go to school.
Ua hele aku au i ke kula.	I went to school.
E hele aku ana au i ke kula.	I used to go/am going/will be going to school.
Ke hele aku nei au i ke kula.	I am going to school (right now).
E hele aku au i ke kula.	I will/should go to school.
Ua hele akula au i ke kula.	I went to school a while ago (or far away).

Ua hele aku nei au i ke kula.	I went to school recently (or nearby).
Aloha mai ʻo Kimo iā Maui.	Kimo loves Maui.
Ua haʻalele ʻo ia iā Oʻahu no Maui.	He left Oahu to go to Maui,

Ka Hōʻole O Ka Pepeke Painu (Negative Simple Verb Sentences)

A simple verb sentence is negated by starting it with **ʻAʻole**, which is considered an additional **poʻo** or head. The other changes are that **ua** becomes **i** for past tense and that a **papani** (pronoun) used as **piko** (subject) jumps before the verb. Any intensifiers (**huneʻaʻau**ʻ) are placed directly after **ʻAʻole**.

ʻAʻole nō au i hele i ke kula.
Poʻo 1 Poʻo 2 Piko ʻAwe
I definitely did not go to school.

Example	Meaning
ʻAʻole au hele aku i ke kula.	I don't go to school.
ʻAʻole au i hele aku i ke kula.	I didn't go to school.
ʻAʻole au e hele aku ana i ke kula.	I was not going/am not going/will not be going to school.
ʻAʻole au e hele aku nei i ke kula.	I am not going to school (right now).
ʻAʻole au e hele aku i ke kula.	I will/should not go to school.
ʻAʻole au i hele akula i ke kula.	I didn't go to school a while ago (or far away).
ʻAʻole au i hele aku nei i ke kula.	I didn't go to school recently (or nearby).
ʻAʻole i nānā aku ʻo Kimo i ke kiʻi ʻoniʻoni.	Kimo did not watch the movie.
ʻAʻole e ʻai ka ʻīlio i ka ʻiole.	The dog won't eat the rat.

Order of Hune Types in Simple Verb Sentences

With examples from (Kamanā/Wilson 2012 II:106):

Table 15 - Order of Hune Types

ʻIkoi	Kāhulu	Huneʻano	Huneʻiae	Hunekuhi	Hunekaime	Huneʻaʻau
ʻai	wikiwiki	wale mua hou iki	ʻia	aku mai aʻe iho	ana nei	nō kā lā naʻe hoʻi anei paha

Only one **hunekuhi** and/or one **hunekaime** can be used at a time, while other types of **hune** allow for multiple members of each category.

Example	Meaning
E ʻai wikiwiki wale ʻia mai ana nō kā lā ka iʻa.	The fish is really amazingly quickly being eaten.

Ka Pepeke ʻAike ʻO (Equational)

ʻAike ʻO sentences, referred to as “equational” sentences, consist of two noun phrases that represent things or people or properties that are the same as (equal to) each other. These sentences always begin with **ʻO**, followed by the noun phrases that are equal to one another.

ʻO kēlā kanaka koʻu makua kāne.
There are two equivalent noun phrases when saying “That man is my father.” “That man” equals/is the same as “My father”. Noun phrase 1 is “kēla kanaka” and noun phrase 2 is “koʻu makua kāne”.

In English, if the two noun phrases can be reversed and still mean the same thing, it’s a sign that they are equivalent. As shown in the example above, “That man is my father” could also be expressed as “My father is that man.” They are equivalent and express the same thought, and therefore use the **ʻAike ʻO** sentence pattern.

To identify English sentences that use the **ʻAike ʻO** pattern, look for English phrases that include “am”, “is” or “are”. For example: “…am the teacher” or “…is the boss” or “...are your friends”. These English sentences include “is”, “am” or “are” to express two things that are the same.

Being equivalent is not the same as "is an example of". In English it’s the difference between “The woman is *the* teacher” and “The woman is *a* teacher”. To say “The woman is a teacher.”, the **ʻAike He** sentence pattern is used as is described in the **ʻAike He** section. This pattern can usually not be reversed without changing the meaning of the sentence - "The teacher is a woman".

Note that a **kaʻi** (**ka/ke/kēia**/etc.) is required following the **ʻO** unless the first noun is a proper noun:

Example	Meaning
ʻO ka wahine ke kumu o ka papa.	The woman is the teacher of the class.
ʻO kēia (mea) kona alanui.	This (one) is his street.
ʻO Kimo ke keiki.	Kimo is the child.
ʻO Kaʻala ke kuahiwi o Oʻahu.	Kaʻala is the mountain on Oahu.
ʻO au ʻo Kimo.	I am Kimo.

Ka Hōʻole O Ka Pepeke ʻAike ʻO (Negative Equational Sentence)

When the two noun phrases are not equal to one another, the pattern is:
ʻAʻole (noun phrase 1) **ʻo** (noun phrase 2).

Example	Meaning
ʻAʻole kēla kanaka ʻo koʻu makua kāne.	That man is not my father.
ʻAʻole ke keiki ʻo Kimo.	Kimo is not the child.
ʻAʻole ʻo Kimo ʻo au.	I am not Kimo.

The noun phrase to emphasize is placed at the beginning of the sentence, also in the negative form. For example, if starting with a positive equational sentence:

ʻO kēlā wahine ke kumu kula o kēia papa.
That woman is the teacher of this class.

The negation can be either of the following depending on what is being emphasized:

ʻAʻole kēlā wahine ʻo ke kumu kula o kēia papa.	*That woman* is not the teacher of this class.
ʻAʻole ke kumu kula o kēia papa ʻo kēlā wahine.	That woman is *not* the teacher of this class.

In conversation, the **ʻo** may be dropped.

Questions with ʻAike ʻO

The **ʻAike ʻO** pattern can also be used to ask “Who is” type questions by starting with ʻO wai... :

ʻO wai ke kumu o kēia papa?
Who is the teacher of this class?

The response to the question simply substitutes the answer noun phrase in place of **wai**:

‘O Keola ke kumu o kēia papa.
Keola is the teacher of this class.

‘O Ka/Ke Kikino, (As For)

A pattern beginning with "‘O ka/ke **kikino**," (note the comma) is a compound sentence, emphasizing the **kikino**.

‘O ka pōpoki, lele ‘o ia ma luna o ka noho. As for the cat, it jumped up on the chair.

Ka Pepeke ‘Aike He (Class-Inclusion Sentence)

The **He** sentence structure expresses that some particular thing (a person, a thing) is a member of a class of objects. We say the object "is a" or "is some" and not that the object "is the”. Keola is a teacher but he is not the teacher. The plural marker **mau** is used after **he** to indicate plural or some.

The basic structure of the pepeke is:

He (mau) + predicate noun-phrase + subject noun-phrase
po‘o piko

The ‘Aike He structure is used along with the word “aha” to ask what. See section on Interrogatives and the examples below.

Example	Meaning
He kumu ‘o ia.	He is a teacher
He kumu ‘akamai ‘o ia.	He is a smart teacher.
He mau kumu ‘akamai lākou.	They are smart teachers.
He mau pōpoki kēlā.	Those are cats.
He Hawai‘i kēlā kaikamahine.	That girl is a Hawaiian.
He Hawai‘i kēlā kaikamahine akamai loa.	That very smart girl is a Hawaiian.
He aha kēia (mea)?	What is this?
He pua aha kēia (mea)?	What kind of flower is this?

The Hawaiian language doesn‘t have a verb meaning “to be”. In Hawaiian there are three sentence patterns used to express the English "is":

English name	Hawaiian name	Implication	Example	Translation
Simple Verb with stative verb	Pepeke Painu	is	Akamai ʻkēlā.	That one is smart.
Class Inclusion	ʻAike He	is a	He kumu akamai kēlā.	That is a smart teacher.
Equational[50]	ʻAike ʻO	is the	ʻO ke kumu kēlā.	That is the teacher.

ʻAʻano (stative) verbs are used where an adjective would be used as the predicate. The simple verb sentence with a stative verb expresses that one or more objects has a quality ("is").

Ka Hōʻole O Ka Pepeke ʻAike He (Negative Class Inclusional Sentences)

The hōʻole (negative) form of the sentence begins with **ʻAʻole**. The class (that is being negated, and which appeared at the end of the statement when expressed as a positive) follows the **he** that now appears in the middle of the phrase. This expresses that something is NOT a member of a class (that something “is not a...”).

ʻAʻole + noun phrase + **he** + noun phrase

Example	Meaning
ʻAʻole kēlā he pōpoki.	That is not a cat.
ʻAʻole kēlā he mau pōpoki.	Those are not cats.
ʻAʻole ʻo Pualani he kumu.	Pualani is not a teacher.

Ka Pepeke Heʻo (Class-Inclusion Sentence with Implied Subject)[51]

(Kamanā/Wilson 2012 I:166) defines pepeke heʻo as a sentence beginning with he, ʻaʻohe or a huahelu heluna (including ʻehia). It has a poʻo and an ʻawe but no piko.

Example	Meaning
He mau kumu kuawa ma ʻaneʻi.	There are guava trees here.
ʻEhia kumu kuawa ma ʻaneʻi?	How many guava trees are there here?

[50] (Cleeland 1994) calls class inclusion sentences "equational"
[51] (Kamanā/Wilson 2012:166-168)

ʻAʻohe mea me aʻu.	There isn't any person with me.
He lio Hawaiʻi ma ia wā.	There was a (type of) Hawaiian horse then.
ʻAʻohe pēpē a ia pōpoki i kēia wā.	There are no babies belonging to that cat now.
He kumu pua mēlia ma kekahi ʻaoʻao, a he kumu kiele ma kekahi ʻaoʻao.	There was a plumeria tree on one side, and there was a gardenia bush on the other side.

Less commonly, a pepeke heʻo can start with ʻO.

Example	Meaning
ʻO au wale nō ma ka hale.	There is only me at home (I'm the only one home).
ʻO ʻolua ma ʻaneʻi.	You two should be over here.

The Pepeke Heʻo pattern is used to say that something simply exists rather than it being located at a specific place. This can sometimes be confused with a location (Pepeke Henua) sentence that may be translated in English in the same way, for example:

Poʻo Piko ʻAwe
ʻEkolu kānaka ø ma ʻaneʻi There are three guys over here (*i.e.* they **exist** over here).

Poʻo Piko ʻAwe
Aia he ʻekolu kānaka ma ʻaneʻi There are three guys over here (i.e. they **are located** over here).

Note the English in the following examples is the same for both a Pepeke Heʻo and a Pepeke Henua but the thought that is expressed in Hawaiian is different in each case:

	English	Pepeke Heʻo (Exists)	Pepeke Henua (Location)
1.	There are three guys over here.	ʻEkolu kānaka ma ʻaneʻi.	Aia he ʻekolu kānaka ma ʻaneʻi.
2.	There is a guava tree here.	He kumu kūawa ma ʻaneʻi.	Aia kekahi kumu kūawa ma ʻaneʻi.
3.	There are black dogs with him.	He mau ʻīlio ʻeleʻele me ia.	Aia kekahi mau ʻīlio ʻeleʻele me ia.

4.	There‘s a coconut tree there.	He kumu niu ma laila.	Aia kekahi kumu niu ma laila.

Ke Kālele ‘Ākena (Actor-Emphatic)

The term Kālele ‘Ākena is made up of the two words “Kālele” which means to stress or emphasize, and the word “‘Ākena” which means agent. Thus, this sentence structure is used when one wants to emphasize who (the agent) is responsible to perform a certain action (Hopkins 1992:195). See (Wong 2006:152) for further discussion on Kālele ‘Ākena and for an extensive examination of ways in which agents are indicated in Hawaiian as compared to English.

The Kālele ‘Ākena sentence form contains two **po‘o** as shown by the color coded example below:

Na‘u i holoi i nā pā.
Po‘o 1 Po‘o 2 ‘Awe.

Consider the following example comparing a simple Pepeke Painu sentence with a Kālele ‘Ākena:

Pepeke Painu form:
Ua holoi au i nā pā.
Po‘o Piko ‘Awe
I washed the dishes.

Kālele ‘Ākena form:
Na‘u i holoi i nā pā.
Po‘o Po‘o ‘Awe
It was I that washed the dishes.

This example illustrates that a Kālele ‘Ākena places emphasis on the responsible party. It also shows the important aspects of constructing a Kālele ‘Ākena, namely, the following:

1. They are <u>always</u> constructed using N-possessives of A class.
2. The verbs used are <u>always</u> **hamani** or **helele** but never **‘a‘ano**.
3. The verbs are marked with **māka painu** to indicate verb tense. See the green highlighted row of the table below which shows the **māka painu** forms to be used.

Analula	Habitual	Completed Action	Not Completed Action	Happening Right Now	Suggestive	Recently Completed

Pepeke Painu	-	**Ua** painu	**E** painu **ana**	**Ke** painu **nei**	**E** painu	**Ua** painu *dir* **nei/la**
‘A‘ole Painu	-	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele ‘Ākena	**e** painu	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele Kūlana	**e** painu **ai**	**i** painu **ai**	**ana**, **e** painu **ai** **e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou ‘ole	-, e*	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la** **i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou	**e** painu **ai**	**i** painu **ai**	**e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**

There are different schools of thought as to whether or not the **‘ami** (object marker) is required, not required, or optional at the start of the ‘**Awe** for Kālele ‘Ākena sentences with **Hamani** (Transitive) type verbs. Elbert and Pukui state that “object markers do not occur after transitive verbs.” (Elbert/Pukui 1979: 149). This leads to an example such as the following:

Na‘u e mālama kona mau iwi. I was (responsible) to care for her bones.

Hopkins states that “It is also acceptable to omit the object marker, but for clarity’s sake you should probably use it.” (Hopkins 1992: 196). Kamanā and Wilson don’t mention omitting the ‘**ami** (object marker) for **Hamani** type verbs in their discussion of Kālele ‘Ākena (Kamanā/Wilson 2012 II:37). As a result of these different schools of thought you will encounter Kālele ‘Ākena sentences both with and without the **‘ami** (object marker).

The following examples illustrate the use of the Kālele ‘Ākena (all include the ‘ami):

Po‘o 1	Po‘o 2	‘Awe	Meaning

Na Kimo	e pūlehu	i nā ʻuala a me ka iʻa.	It is Kimo that roasts the sweet potatoes and fish.
Na mākou	i hoe	i kēia waʻa.	It was us that paddled this canoe.
Na nā makua	e hoʻomākaukau ana	i ka meaʻai.	The parents are going to prepare the food.
Na ke keiki	e wehiwehi nei	i ka hale.	It is the kids (or the kid) that are (is) decorating the house.
Na lāua	e hele aku	i ka hale kūʻai.	It is the two of them that should go to the store.
Naʻu	i kōkua	iā ia.	I was responsible to help her.
Nāu	e hula	ma ka Pōʻalima.	You are the one that dances on Fridays.
Nāna	e lawe aku	i ka ʻōpala i ke kini ʻōpala.	It is her responsibility to take the trash to the trash can.
Na nā mākaʻi	e hopu ana	i nā ʻaihue.	It is the police (responsibility) that are going to arrest the thieves.

Remember that **ʻaʻano** type verbs are not used in Kālele ʻĀkena. Therefore an example like the following is grammatically incorrect and in fact doesnʻt make sense:

~~Na Keola i anuanu i ka meaʻai~~. It is Keola responsibility to cold the food.

If one wanted to express the thought that the food is cold because of Keola, a simple Pepeke Painu with an ʻawe ʻākena ʻaʻano (causative noun phrase) would suffice as follows:

Ua anuanu ka meaʻai iā Keola. The food is cold due to Keola. (perhaps he was late arriving)

Note that **huneʻaʻau** (intensifiers) follow the first **poʻo** as shown in the examples below:

Example	Meaning

Naʻu nō i hōloi i nā pā.	It is indeed I that washed the dishes.
Na Pualani nō hoʻi i kōkua aku iā ia.	It is indeed Pualani that helped her.
Nāna nō hoʻi e pūlehu aʻe i nā ʻuala.	It is her indeed that will roast the sweet potatoes.
Na haʻi lā i haʻi iā haʻi.	It was someone that told someone.
Na nā nananana nō e nānā ana i nā nēnē.	It is the spiders that are going to look at the geese.

Moving the ʻAwe Forward

Generally in Hawaiian, the most important parts of a thought are brought forward to the beginning portion of the sentence (e.g. Kālele Kūlana if it is the place or time). The **ʻawe** in a Kālele ʻĀkena can be brought forward which adds additional emphasis on the object of the sentence as illustrated by the following examples:

Na Kimo e kalaiwa i nā keiki i ke kula.
Na Kimo nā keiki e kalaiwa i ke kula.
It is Kimo that drives the kids to school.

The above 2 sentences have the same meaning but the second emphasizes the fact that it is the kids that Kimo drives to school.

In the case of moving a **papani** forward, the object marker needs to be inserted as shown below:

Naʻu i kōkua iā ia.
Naʻu ʻo ia i kōkua.
It was I that helped her.

Ka Hōʻole O Ke Kālele ʻĀkena (Negative of the Actor-Emphatic)

Negating a Kālele ʻĀkena is a simple matter of adding the negation to the front of the sentence as a third **poʻo** as follows:

ʻAʻole na Keola e aʻo aku i nā keiki.
Poʻo 1 Poʻo 2 Poʻo 3 ʻAwe.
It is not Keola's responsibility to teach the children

Keep in mind that **huneʻaʻau** (intensifiers) are added to the first **poʻo** in any Hawaiian sentence. The example below shows how the intensifier moves when the additional **poʻo** is added:

Na ka wahine paha e hoʻopaʻa i kēlā kaʻa. It is perhaps the women's responsibility to fix that car.

Adding the new **poʻo** (ʻAʻole):

ʻAʻole paha na ka wahine e hoʻopaʻa i kēlā kaʻa. It is perhaps not the women's responsibility to fix that car.

Ke Kālele Kūlana (Situation-Emphatic)

Generally in Hawaiian, the most important part of a sentence comes first. The term Kālele Kūlana simply means to emphasize the situation (as opposed to the person or the action). Sometimes this type of emphasis is referred to as "Topicalization" (Hawkins 1982:100). There is a distinct difference between simply moving the **ʻawe** to the beginning of a sentence and turning that sentence into a Kālele Kūlana. Consider the following:

A simple Pepeke Painu:
Ua hoʻi mai nō ke keiki i ka Pōʻalima.
Poʻo Piko ʻAwe
The child returned on Friday.

A fronted **ʻawe**:
I ka Pōʻalima, ua hoʻi mai nō ke keiki.
ʻAwe Poʻo Piko
On Friday, the child returned.

Kālele Kūlana form:
I ka Pōʻalima nō i hoʻi mai ai ke keiki.
Poʻo 1 Poʻo 2 Piko
It was on Friday the child returned.

Simply moving an **ʻawe** to the front of a sentence places some emphasis on it (the **ʻawe**) but also is used as a way to add interest and variation in both spoken and written Hawaiian. Kālele Kūlana form is used when one really wants to emphasize the time, place or manner in which an event occurs. Therefore, Kālele Kūlana form is used to emphasize and ask When, Where, Why, Which, and How. (Hopkins 1992:203)

In the Kālele Kūlana example above, note that the **ʻawe** became a new **poʻo** and that the **huneʻaʻau** (**nō**) moved to follow the first **poʻo**.

Note that there are always two **māka painu** markers used for Kālele Kūlana. The **painu** (verbs) are marked with **māka painu** to indicate tense. See the green highlighted row of the table below which shows the **māka painu** forms to be used for the Kālele Kūlana.

Analula	Habitual	Completed Action	Not Completed Action	Happening Right Now	Suggestive	Recently Completed

Pepeke Painu	-	**Ua** painu	**E** painu **ana**	**Ke** painu **nei**	**E** painu	**Ua** painu *dir* **nei/la**
‘A‘ole Painu	-	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele ‘Ākena	**e** painu	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele Kūlana	**e** painu **ai**	**i** painu **ai**	**ana**, **e** painu **ai** **e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou ‘ole	-, e*	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou	**e** painu **ai**	**i** painu **ai**	**e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**

The location of the **piko** within the Kālele Kūlana form depends on if the **piko** is a **papani** (pronoun) or not as illustrated below:

Piko is not a **papani**:
I ka Pō‘alima nō i ho‘i mai ai ke keiki. It was on Friday, the child returned.
Po‘o 1 Po‘o 2 Piko
Piko follows the **painu/māka painu.**

Piko is a **papani**:
I ka Pō‘alima nō māua i ho‘i mai ai. It was on Friday, that we returned.
Po‘o 1 Piko Po‘o 2
Piko precedes the **painu/māka painu.**
Note that the names of people are sometimes placed in this position as well.

Moving Ana Forward for Future Tense:

Looking into the above table of **māka painu** markers you will see that the Not Completed Action column for Kālele Kūlana looks a little different. In order to distinguish the case for future action in a Kālele Kūlana, the normal **e *painu* ana** is replaced with **ana**, **e *painu* ai**. Leaving off the **ana** would therefore mark the **painu** as habitual or suggestive as opposed to future, and not moving it forward would mark the **painu** as past and on-going action. This is shown in the following examples:

Ma hea ana ʻoe e hele ai i ke kula? Where (future) are you going to school?
Ma hea ʻoe e hele ai i ke kula? Where (habitual or suggestive) do you go to school?
Ma hea ʻoe e hele ana i ke kula? Where (past, on-going) are (or were) you going to school?

As mentioned earlier, Kālele Kūlana is used when emphasizing or asking When, Where, Why, Which, and How. The following examples illustrate the use of Kālele Kūlana.

Example	Meaning
Examples of emphasizing or asking **<u>When</u>**	
I ka manawa hea i hōʻea mai ai nā waʻa mai Molokaʻi mai?	When did the canoes arrive from Molokaʻi?
I ka Pōʻalua ana māua e haʻalele aku ai iā Maui no Oʻahu.	It is on Tuesday that we are going to depart Maui for Oʻahu.
I ka ʻauinalā ʻo Pualani e hānai aku ai i nā moa.	It is in the afternoon that Pualani feeds the chickens
Āhea ʻo Kimo e hele aku ai i ka pāka?	When should Kimo go to the park?
Ināhea ʻoukou i hoʻi maila i ka hale waihona puke?	When did you guys return(recently) to the library?
Examples of emphasizing or asking **<u>Where</u>**	
Ma Pukalani ana au e noho iho ai.	Pukalani is where I am going to live.
Ma hea i kau iho ai ke kāne i kāna mau kī?	Where did the man place his keys?

I ka pāka ʻo Pualani e ulana nei i nā moena lauhala.	It is in the park that Pualani is weaving the pandanus leaf mats.
Ma hea nō e ʻai ana ai nā keiki?	Where are the kids eating?
Ma Hilo i hoʻopau ʻia aku nei ka hale e nā kāne.	It was in Hilo that the house was recently completed by the men.
Examples of emphasizing or asking **Why**	
No ke aha ʻo Keola e kalaiwa aku ai i ke kaʻa ʻulaʻula?	Why does Keola drive the red car?
No ka hana ana lākou e noho iho ai i Oʻahu.	It is for work that they are going to live in Oʻahu.
No ke aha ʻo Keola lāua ʻo Kimo e kamaʻilio ana ma Hanapēpē?	Why were Keola and Kimo talking in Hanapēpē?
No ka ʻai ʻana i hoʻi mai ai ka ʻīlio i ka hale.	For eating the dog returned to the house.
No ke aha ʻoe i paʻi akula i kēlā moʻolelo i ka nūpepa?	Why did you recently publish that story in the newspaper?
No ka hoʻomaopopo au i paʻi akula i kēlā moʻolelo i ka nūpepa.	For remembering that story I recently published that story in the newspaper.
Examples of emphasizing or asking **Which**	
Ma ke kaʻa hea i hopu iho ai nā mākaʻi i ka mea ʻaihue?	In which car did the police arrest the robber?
Ma ke kaʻa ʻulaʻula i hopu iho ai nā mākaʻi i ka mea ʻaihue.	In the red car the police arrested the robber.
Ma ke alanui hea ʻo Kimo e noho ai?	On which street does Kimo live?
Ma ke alanui ʻo Makani ʻo Kimo e noho ai.	On the street named Makani Kimo lives.

I ka mea hea e lawe aku ai ke keikikāne i ka papa?	Which thing should the boy take to class?
I kāna penikala e lawe aku ai ke keikikāne i ka papa.	His pencil he should take to class.
I ka makahiki ʻehia ʻoe i hānau ʻia ai?	Which year were you born?
I ka makahiki ʻumikūmāiwa kanaiwa au i hānau ʻia ai.	In the year 1990 I was born.
I ka pālule hea ʻo Kimo e kūʻai mai ai?	Which shirt should Kimo buy?
I ka pālule polū ʻo Kimo e kūʻai mai ai.	The blue shirt Kimo should buy.
Examples of emphasizing or asking **How**	
Pehea ana ʻoe e hāpai ai i kēlā mau manakō a pau?	How are you going to carry all of those mangos?
I ka ʻeke ana au e hāpai ai i kēlā mau manakō a pau.	In the bag I am going to carry all of those mangos.
Pehea ʻo Kimo i uku aku ai i kēia papa?	How did Kimo pay for this class?
Me kāna kālā ʻo Kimo i uku aku ai i kēia papa.	With his money Kimo payed for this class.
Pehea i hana ʻia aku nei kēnā pākaukau?	How was that table made?
Me kēlā koʻi i hana ʻia aku nei kēnā pākaukau.	With that adze that table was made.
Pehea i ʻeha ai kou lima?	How was your hand hurt?
I kēlā pōhaku i ʻeha ai koʻu lima.	Due to the rock my hand was hurt.
Pehea lākou e hoʻoulu aʻe ai i kēlā kalo ʻono?	How do they grow that delicious taro?

Me ke aloha lākou e hoʻoulu aʻe ai i kēlā kalo ʻono.	With love they grow that delicious taro.

Ka Pepeke Henua (Locational)

The Hawaiian Dictionary (Pukui/Elbert 1979:9, 39) defines **Aia**, as an idiom for “There”, “There it is” and “There are” and **Eia** as an idiom for “Here”, “Here is” or “Here are.” However, it’s important to note that the **Aia** and **Eia** do not always have to be translated into English but that one of these words MUST be in the Hawaiian sentence if it is a **pepeke henua**, even if the words “there is/are” or “here is/are” are not in the English sentence to be translated. (Snakenberg 1988:Intro-x)

The **Pepeke Henua Aia**, or locational sentence, is used to tell where or when something or someone is, or even describe what the **piko** is doing (or what state it is in). For example it’s used to tell that something or someone “is on Maui”, “is with your uncle”, or “is on Friday.”

These sentences will have at least three parts, beginning with **Aia** (or **Eia**), followed by a **piko** (who/what) and one or more **ʻawe**. The **ʻawe** can come before the **piko** instead with a comma to separate them. This pattern is used for locations such as: in, on, at, or with. It is also used to express what day something is ʻonʻ.

Example	Meaning
Aia koʻu hale ma kēia alanui.	My house is on this street.
Ma kēia alanui, aia koʻu hale.	My house is on this street.
Aia ke kumu i Honolulu.	The teacher is in Honolulu.
Aia ʻo Leo ma kēlā hale.	Leo is at that house.
Aia ka lūʻau i kēia lā.	The lūʻau is today (on this day).
Eia nā ʻano o ka lole Hawaiʻi i ka wā kahiko.	Here are the kinds of Hawaiian clothing in the old days.
Aia au i ka heʻe nalu.	I am out surfing.
Aia ana māua ma laila ke kono ʻia.	We will be there when we are invited.

Aia ke kaha i ka pono o kāu hana ma ka hōʻike hope loa.	Your grade depends on how well you work on the final exam.

Time Reference or Tense in a Locational Sentence

The previous examples are all referring to the present tense, that is, someone or something is at a location “right now”. **Aia**/**Eia** do not take **māka painu** (verb markers) to indicate completed, past, future, etc. That someone or something either “Was there” or “Will be there” is determined from the context, often a date or time reference as an additional **ʻawe**. For example, “Aia au i ke kula i nehinei.” expresses that “I was at the school yesterday.”

Pepeke Henua Aia sentence patterns can also be used with a number or an amount. For these sentences, the pattern is as follows:

Aia he # **mau** (item) **i/ma/me** where.

Example	Meaning
Aia he ʻehā mau hale ma kēia alanui.	There are four houses on this street.

The **he** and/or **mau** may be omitted in conversation.

Example	Meaning
Aia ʻehā hale ma kēia alanui.	There are four houses on this street.

Temporary Possession

The **Aia** construction can also be used to express temporary possession (as opposed to ownership). These sentences use the pattern:

Aia (possession) **i/iā** (possessor) or **Aia i/iā** (possessor) (possession)
where **I** is to be used for **kaʻi** + **Memeʻa**; **Iā** is to be used with proper nouns or pronouns

Example	Meaning
Aia koʻu kaʻa i koʻu kaikuʻana.	My sister has my car. (My car is with my sister.)
Aia ka puke iā Kimo	Kimo (temporarily) has the book.

Aia iā Kimo ka puke.	Kimo (temporarily) has the book.

Aia for Locational Questions

The **Aia** construction can be used to ask locational questions as well. The unknown location of the thing is expressed with either **i hea** or **ma hea**. For example, “Where is Keola?” is expressed as “Aia i hea ‘o Keola?”

There are actually four ways to ask this question because the **‘ami** “**ma**” and “**i**” are interchangeable and the **‘awe** and **piko** position can be switched:

Aia ‘o Keoni i hea?
Aia ‘o Keoni ma hea?
Aia i hea ‘o Keoni?
Aia ma hea ‘o Keoni?

The most common ways of asking this question are the last two above. (Kamanā/Wilson 2012:30) Voice intonation must also be used to express these as a question.

Ka Hōʻole O Ka Pepeke Henua (Negative Locational Sentences)

To negate a **Pepeke Henua Aia** sentence, simply replace **Aia** with **‘Aʻole**:

‘Aʻole (who/what) **i/ma/me** (when/where).

Example	Meaning
Aia ka makua ma Keaʻau. ʻAʻole ka makua ma Keaʻau.	The parent is in Keaʻau. The parent is not in Keaʻau.
Aia ka pāʻina i ka Pōʻaono. ʻAʻole ka pāʻina i ka Pōʻaono.	The party is on Saturday. The party is not on Saturday

Variations of the Pepeke Henua Pattern

In Hawaiian, and similar to in English, when engaged in a conversation or when answering a question, some repetitive or implied words might be dropped. In Hawaiian, in a **Pepeke Henua**, the **ʻawe** and/or the **piko** may be dropped if they are obvious from the context.

Example	Meaning
Nīnau: "Aia ʻo Kimo ma ka hale?" Pane: "Aia nō!"	Question: Is Kimo in the house? Answer: Certainly he's there!
Eia ʻoe ke hōʻike ʻia aku nei...	You are hereby notified...

There are cases where **Aia**/**Eia** does not take a preposition; they are considered idioms:

Idiom, Phrase, or Interjection	Meaning
"Aia lā!"	There, I told you so! (Elbert 1970:176)
"Aia aku aia mai"	Occasionally, Now and then (Hopkins 1992:209)
"Eia aʻe ʻo Pua"	Here comes Pua. (Hopkins 1992:246)
"Aia nō (ia) iā ʻoe"	That's up to you. (lit., there indeed it to you). (Hopkins 1992:214, 258)

The **ʻawe** or piko in a **pepeke henua** may be a **kāhulu pepeke**.

Example	Meaning
Aia nā manu i hānai ʻia e lāua ma hope o ka hale.	The birds who were raised by them are behind the house.
Aia ka hale āna e kūʻai mai ana.	There is the house that he was buying.
Aia ma hea nā kuki a kou makuahine i kuke aku nei?	Where are the cookies which your mother just cooked?

Ke Kālele Kūmua (From Where)

A sentence beginning with **maiā** (for pronouns or **wai**) or **mai** says where the piko (subject) was previously:

Mai kikino mai piko
Maiā papani/wai mai piko

The negation begins with ʻAʻole:

ʻAʻole mai kikino mai piko
ʻAʻole maiā papani/wai mai piko

The hunekuhi (directional) mai following the kikino may be dropped.

Example	Meaning
Mai hea mai ka moku?	Where is the boat from (where did it come from)?
Mai Niʻihau mai ka moku.	The boat is from Niʻihau (it was previously in Niʻihau but may originally be from somewhere else).
ʻAʻole mai Niʻihau ka moku.	The boat did not come from Niʻihau.
Maiā wai mai kēia makana?	Who is the present from?

Ke Kālele Hoahana (With)

A sentence beginning with **me** says who the piko (subject) is/was with:

Me kikino/papani/wai piko

The negation begins with ʻAʻole:

ʻAʻole me kikino piko
ʻAʻole papani me piko

Example	Meaning
Me Kimo ʻo ia.	He is with Kimo.

Me kēia ka hana.	The work is with this (the work is like this).
‘A‘ole ‘o ia me Kimo.	He is not with Kimo.
‘A‘ole me a‘u ‘o Kimo.	Kimo is not with me.
Me wai lākou?	Who is he with?
Me ke aha ka hana?	What is the work with (what is the work like)?
Me kēnā.	With that (like that).

Ka ‘O Ka Painu Dir La Nō Ia O ABC (Immediate Sequential)

The sequence **‘o ka painu dir la nō ia o ABC**, also called **‘o ka v-dir-la**, expresses an action happening in the past immediately after (whatever was related prior to this expression). **dir** is any **hunekuhi** (directional). The possessive particle is always **o**, not **a**. The subject of the phrase follows **o**. The expression is common in mo‘olelo (stories). Example:

‘O ka hiamoe ihola nō ia o nā keiki kāne. Right after that the boys went to sleep.

The subject is generally expressed with a k-possessive rather than **o** if it is a pronoun:

‘O ko‘u wehe a‘ela nō ia i nā puka aniani a pau. Right after that I opened all the windows.

This sentence structure is common in literature, while in spoken Hawaiian today, a simple verb sentence pattern is more likely to be used:

A laila, ua wehe au i nā puka aniani a pau. After that I opened all the windows.
(Hawkins 1982:41)

Example	Meaning
‘O ko lāua ha‘alele akula nō ia iā Maui no Kaua‘i.	Right after that they left Maui for Kauai.
‘O ka loa‘a maila nō ia o ka‘u makana.	Then I got my present.
‘O ka ‘aka‘aka maila nō ia o Keola iā mākou.	And then Keola laughed at us.

ʻO ke kī akula nō ia o kāna kaikunāne i ka puaʻa.	Immediately thereafter, her brother shot the pig.
ʻO ke pane akula nō ia o Kaʻahumanu i ka moʻo.	Kaʻahumanu quickly replied to the moʻo.
ʻO ka lele akula nō ia o ka ʻīlio moʻo mai loko aʻe o ka ʻumeke.	Then the brindled dog jumped out of the calabash.
ʻO ko mākou uē maila nō ia.	And then we cried.

Ka Pepeke Nonoʻa (Possessive)

Hawaiian does not have a verb meaning "to have". Possession is expressed through a version of **pepeke ʻaike he** with a k-possessive:

He nonoʻana ko/kā ʻeinonoʻa

where **nonoʻana** is the thing that is possessed and **ʻeinonoʻa** is the possessor, e.g.

He ʻīlio kā Kimo. Kimo has a dog.

This pattern is sometimes referred to mnemonically as "He to the K".

To express the plural of the thing that is possessed, **mau** is added after **He**:

He mau ʻīlio kā Kimo. Kimo has (some) dogs.

To express a number, none, many/much or "how many" (as a question), the number, none, many/much or "how many" starts the sentence instead of just **He**. Instead of **ko**/**kā**, a k-less possessive **o**/**a** connects the possessed with the possessor:

Huahelu nonoʻana o/a ʻeinonoʻa

ʻEhia ʻīlio a Kimo?	How many dogs does Kimo have?
ʻEhā (mau) ʻīlio a Kimo.	Kimo has four dogs.
ʻAʻohe ʻīlio a Kimo.	Kimo has no dogs.
Nui nā ʻīlio a Kimo.	Kimo has many dogs.

Note that **nui** can be used with either a k-less or a k-possessive:

Nui kā Kimo mau ʻīlio.	Kimo has many dogs.
Nui kaʻu mau ʻīlio.	I have many dogs.
Nui nā ʻīlio aʻu.	I have many dogs.

When the possessor is a **papani** (pronoun), the **ʻeinonoʻa** precedes the **nonoʻana**:

huahelu o/a ʻeinononoʻa/papani nonoʻana

Hoʻokahi a mākou iʻa. We have one fish.
ʻAʻohe a māua kālā. We have no money.
ʻEhia o ʻolua (mau) kuka? How many coats do you have?

ʻAʻohe can also be used with a verb to mean "never, never ever":

ʻAʻohe aʻu hele. I have never gone.
ʻAʻohe oʻu hele hou ʻana aku. I'm never going again.

Example	Meaning
He poi kā kākou.	We have poi.
He lumi koʻu.	I have a room.
He puke kāu.	You have a book.
He mau hale ko lākou.	They have (some) houses.
He mau puke kāu.	You have (some) books.
He iwakālua (mau) leka a nā haumāna.	The students have twenty letters.
Hoʻokahi halekūʻai o Wainiha.	Wainiha has one store (there's one store in Wainiha).
ʻEhia iʻa a ia kanaka?	How many fish does that man have?
ʻAʻohe noho o Pualani.	Pualani doesn't have a chair (Pualani has no chairs).
He ʻumi a kākou (mau) pā.	We have ten plates.
He kanakolu aʻu (mau) haumāna.	I have thirty students.
ʻAʻohe ou pāpaple.	You don't have a hat (you have no hat).
ʻEiwa āna (mau) kāwele.	He has nine towels.

(Kamanā/Wilson 2012 I:214-218)

Ka Hiki (It is Possible)

Hiki is introduced in the discussion of **loa‘a**-type verbs.

Hiki, meaning “to be possible”, is as close as we can get to the English “can” or “able to”. For example in English, “you can go” expresses a similar concept to “(It) is possible for you to go.”

The subject of **hiki** is always **ia** (it): **hiki ia** = “it is possible,” but is generally omitted in the Hawaiian. Whoever can do the action (the “do-er”) follows **hiki** as a direct object.

Instead of the usual infinitive **e**, verbs in **hiki** sentences are preceded by **ke**. (Hopkins 1992:164-165) This **ke** is not the word for “the” and never changes to **ka; ke** is always used in these **hiki** sentences.

The **hiki** sentence pattern is affected by whether a **hamani** (transitive verb), a **hehele** (intransitive verb) or **‘a‘ano** (stative verb) follows **ke**.

Hiki with **hamani** (transitive verbs) **and hehele** (intransitive verbs)
When **hiki** is used in **hamani** or **hehele** verb sentences, the “do-er” who “can do/is able to do” the action is in the **‘awe** position following **hiki**, which is the **po‘o**, as shown in the sentence construction:

Hiki iā ‘oe ke hele me a‘u? Can you go with me?
Hiki i/iā “do-er” ke painu (i/iā Direct Object)
Po‘o ‘Awe Po‘o (‘Awe)

Example	Meaning
Hiki ke ‘au i Ni‘ihau mai Kaua‘i mai.	You can swim (it is possible to swim) to Ni‘ihau from Kaua‘i.
Hiki iā ‘oe ke hele.	You can go.
Hiki ia‘u ke kōkua iā ‘oe.	I am able to help you.
Hiki i nā ‘ōpiopio ke hana.	The young people can work.
Hiki iā Keola ke ‘ai i ka i‘a.	Keola can eat the fish.
A hiki iā Keola ke noho ma ka hale.	And Keola can stay home. (Cleeland 1994:265)

Hiki with **‘a‘ano** (stative verbs)
When the **painu** is an **‘a‘ano** (stative verb), the word order is:

Ua hiki ke pilikia ‘oe iā ia. You could have had problems with him.
Hiki **ke** painu “do-er” (i/iā Direct Object)
Po‘o Po‘o Piko (‘Awe)

The following examples use **‘a‘ano** (stative verbs), such as **pilikia** and **loa‘a** or the passive form of a **hamani** (transitive verb) with **‘ia**.

Example	Meaning
E hiki ana ke loa‘a ke kālā iā kākou.	We are going to be able to find the money.
Hiki ke ‘ai ‘ia kēia i‘a e ‘oukou.	The fish can be eaten by you.

Hiki Negated and With Tense markers
The **kino hō‘ole** (negative form) of a **hiki** sentence starts with **‘a‘ole**. Note that there is no **piko** after **‘a‘ole**. (Kamanā/Wilson 2012 II:100)

The **māka painu** (verb markers) change as for negated **pepeke painu** (simple verb sentences). (Hopkins 1992:165)

Example	Meaning
‘A‘ole i hiki iā ia ke kōkua iā kākou.	He is not/was not able to help us.
‘A‘ole i hiki i ke keiki ke ‘ike.	The child couldn’t see.
‘A‘ole e hiki ana ke loa‘a ia mea ‘ai ma laila.	It is going to be impossible to get that sort of food there.
‘A‘ole hiki iā ‘oe ke ho‘i aku.	You can’t return.
Ua hiki iā lākou ke ‘ike iā ia.	They could see him.

Use of the Ke Infinitive Marker

As discussed previously, **ke** is used as the infinitive marker following hiki instead of the more commonly used **e**. **Pono** is the one other word that uses **ke** as an infinitive marker; however, unlike hiki, **pono** also uses **e**. When **e** is used with **pono**, it serves as an imperative marker that emphasizes the necessity. (Elbert and Pukui, 5.2)

Pono ke hele.	[It's] fine to go. / [It's] a good idea to go.
Pono e hele. [Using **e** is more emphatic]	It's necessary to go. / [you] must go.

Ka I Loko Nō O (Despite)

Here **loko** is not used as a locative but introduces a sentence with "Despite", "In spite of".

Example	Meaning
I loko nō o kona hoʻopili ʻana i kaʻu ʻōlelo	Despite his repeating my story
I loko nō o ko Kimo moloā	In spite of Kimo's laziness
I loko nō o ka waiwai, hana nō	In spite of wealth, working anyway
ʻEā, i loko nō o ia noho hewa ʻia, mau nō ke kūʻokoʻa.	Yes, despite that occupation, the independence continues.

Ka ʻĀnō Iho Nō (Immediately After)

The locative time word **ʻānō** with **iho nō** introduces a sentence (usually after a comma) to mean "immediately after".

Example	Meaning
ʻĀnō iho nō, ua hoʻi nā keiki i kā lākou papa.	Immediately the kids returned to their class.
ʻĀnō iho nō, komo mai ʻo Liko ma loko o ka lumi hālāwai.	Immediately, Liko entered into the meeting room.

Nā Mea Hoʻohālikelike (Comparative and Superlative Sentences)

Ka Pepeke ʻOi Aku

When comparing a quality belonging to two subjects such as “my truck is bigger than your car”, the Pepeke ʻOi aku is used (Kamanā/Wilson 2012 I:200). The pattern of the ʻOi aku is as follows:

Poʻo Piko me ke kāhulu ʻAwe me ke kāhulu

ʻOi aku ke/ka quality o A ma mua o ke/ka *B*

Example: ʻOi aku ka ʻono o kēlā iʻa ma mua o kēia moa. (That fish is more delicious than this chicken)

The K possessive form can also be used as shown in the following:

ʻOi aku ko Kimo nui ma mua oʻu. (Kimo is bigger than me.)

Note that if the second subject (B) is a papani then the k-less possessive form is used at the end of the sentence as illustrated in the above example.

Some of the māka painu used for Pepeke Painu sentences can be used with ʻOi aku sentences as well. (Kamanā/Wilson 2012 I:200) Consider the following:

Ua ʻoi aku ka nui o kēlā kalaka ma mua o kēlā kaʻa. (That truck was bigger than that car.)
E ʻoi aku ana ko Kimo ikaika ma mua ona. (Kimo is going to be stronger than him.)
E ʻoi aku ka palupalu o kāna kapa ma mua o kaʻu kapa. (Her kapa will be softer than my kapa)

Because **ʻoi** is an ʻaʻano the māka painu ke *painu* nei is not typically used, thus the following would be incorrect:

~~Ke ʻoi aku nei ka anuanu o kēia pia ma mua o kēnā pia. (This beer is colder than that beer.)~~

The “aku” in the ʻOi aku structure is simply a hunekuhi. Therefore, it can be replaced by other hunekuhi, although aʻe is the one typically used in place of aku since they both give the sense of outward or upward. This makes sense in that the ʻoi aku pattern is used to say one item is somehow superior to another. Also, since aku and aʻe are hunekuhi, other words can come between them and **ʻoi** (Kamanā/Wilson 2012 I:200). Consider the following examples:

E ʻoi loa aku ana ka wela o ka lā ʻapōpō ma mua o kēia lā. (Tomorrow is going to be way hotter than today).
Ua ʻoi aʻe ke akamai o Pualani ma mua o Kimo. (Pualani was smarter than Kimo.)
ʻOi hou aʻe ka ʻono o kēia poi ma mua o kēnā poi. (This poi is once again more delicious than that poi.)

When comparing the goodness of something compared to another, the Hawaiian word used is **maikaʻi**. Sometimes the **ka maikaʻi o** is dropped as being understood as shown below:

ʻOi aku (ka maikaʻi o) kēlā waʻa ma mua o kēia waʻa. (That canoe is better than this canoe.)

Negating a pepeke ʻoi aku is done in the same manner as a pepeke painu.

Affirmative: Ua ʻoi aku ka māluhiluhi o Keola ma mua o Pualani. (Keola was more tired than Pualani)

Negated: ʻAʻole i ʻoi aku ka māluhiluhi o Keola ma mua o Pualani. (Keola was not more tired than Pualani)

The following are additional examples illustrating the use of the ʻOi aku:

Example	Meaning
ʻOi aku ke anuanu o ka hau ma mua o ka wai.	The ice is colder than the water.
Ua ʻoi aku ka poupou o Kimo ma mua oʻu i ka wā kamaliʻi.	Kimo was shorter than me when we were kids.
ʻOi aʻe ka wela o ka laulau ma mua o ka poi.	The laulau is hotter than the poi.
ʻOi aku kou kaʻa ma mua o koʻu kaʻa.	Your car is better than my car.
ʻAʻole e ʻoi hou aʻe ana kou ikaika ma mua oʻu.	Once again you are not going to be stronger than me.

Ka Pepeke E Aho

This pattern is used when one wants to say that something is simply better without making a comparison to something else. In English it could be translated as “it is better..”, or in Pidgeon “mo bettah…”. The pattern can be used in several different forms as follows:

E aho ia
E aho e painu + piko
E aho + kiʻa

The following example illustrates the use of this pattern:

E aho ke kūʻai ʻana mai i ka makana ma kēia hale kūʻai. (Better buying the gift at this store.)

Poʻo Piko ʻAwe

Note that because the E aho portion of the sentence is a poʻo, huneʻaʻau may be used following aho. The following examples illustrate the use of the E aho pattern:

Example	Meaning
E aho ia, e hoʻomākaukau koke lākou.	Better they should get ready quickly.
E aho paha ʻo McDonaldʻs.	Perhaps McDonald's is better.
E aho nō e haʻalele kākou ma ka Pōʻakahi.	Better indeed we should leave on Monday.
E aho nō ka noho ʻana i ka hale.	Better living in the house.
E aho nō ka ʻaikalima	Ice cream is better.

Clauses

Ke Kāhulu Pepeke Piko Hou ʻOle (Relative Clause as Subject of Verb)

Kāhulu (descriptors) are used very frequently in both written and spoken Hawaiian. **Kāhulu** were covered earlier in this book, and recall that the term **kāhulu** is derived from the word **hulu** (feather). Thought of in this manner it means to put a feather on the word it follows, or to adorn the previous word. This section will examine a specific type of **kāhulu**, namely, a **kāhulu** that describes an action that the previous word performs. The modified word is sometimes referred to as the **kaʻi kikino** (head noun, also referred to as kiʻa alakaʻi). These **kāhulu** are not complete sentences but rather **painu** (verbs) that adorn the word they are modifying. There is no new subject introduced by using this type of **kāhulu**, thus the name "Kāhulu Pepeke Piko hou ʻole", meaning without a new **piko** (subject). You may also see these referred to as "Kāhulu Pepeke Type A". (Hawkins 1982:108) or "Pākuʻi Haʻina-Kumu Hou ʻOle" (UH West Oʻahu). Consider the following:

A simple ʻAike ʻO:
ʻO Kimo ke kāne kioea. Kimo is the slender man.
Poʻo Piko kāhulu

Now if we use a **kāhulu** that describes an action (*i.e.* a painu):

‘O Kimo ke kāne i kalaiwa i ka hale. Kimo is the man that drove to the house.
Po‘o 1 Piko Kāhulu Pepeke ‘Awe

Note the **māka painu** marker (i) before the **painu** (kalaiwa) in the above example. The **painu** (verbs) are marked with **māka painu** to indicate tense. See the green highlighted row of the table below which shows the **māka painu** patterns to be used for the Kāhulu Pepeke Piko hou ‘ole.

Analula	Habitual	Completed Action	Not Completed Action	Happening Right Now	Suggestive	Recently Completed
Pepeke Painu	-	**Ua** painu	**E** painu **ana**	**Ke** painu **nei**	**E** painu	**Ua** painu *dir* **nei/la**
‘A‘ole Painu	-	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele ‘Ākena	**e** painu	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele Kūlana	**e** painu **ai**	**i** painu **ai**	**ana**, **e** painu **ai** **e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou ‘ole	-, e*	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou	**e** painu **ai**	**i** painu **ai**	**e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**

*The habitual form is sometimes marked with **e** and sometimes not.

When translated into English, the word who or that will be immediately followed by the action phrase as shown in the following examples illustrating the use of the Kāhulu Pepeke Piko Hou ‘ole.

Po‘o	Piko	Kāhulu Pepeke	‘Awe	Meaning

ʻO Kimo	ka mea	i kuke	i ka meaʻai.	Kimo is the one who cooked the food
ʻO kēlā	ka ʻilio	e ʻaoa ana	i ka pā hale.	That is the dog that was barking in the yard.
Ma hea	ka wahine	e hula	i kēia ahiahi?	Where is the women that should dance this evening?
He aha	ka mea	i hōʻea mai nei	mai Lāhaina mai?	What is the thing that recently arrived from Lāhaina?
ʻO wai	ke kāne	e ulana nei	i ka lau hala?	Who is the man that is weaving the pandanus leaf?
ʻO lāua	nā mea	e hele*	i ke kula nui.	They are ones that (habitually) go to the university.
ʻO lāua	nā mea	hele*	i ka hale kūʻai.	They are the ones that (habitually) go to the store.
ʻO ia	ka wahine	e hana nei	i laila.	She is the woman who works there.
ʻO Kimo	ke kanaka	i ʻaihue	i koʻu ʻeke kua.	Kimo is the person that stole my backpack.
He aha	ka mea	i loaʻa	iā ʻoe i ka pūʻolo?	What did you find in the package?

*Note that the habitual form is sometimes marked with the māka painu **e** but sometimes not.

Contractions of Ka Mea I and Ka Mea E

There are 2 contractions that are often used along with the Kāhulu Pepeke Piko Hou ʻOle.

The words for “the one” and the **māka painu** “i” are often combined as follows:

ʻO ia ka mea i kalaiwa i ke kaʻa. ʻO ia kai kalaiwa i ke kaʻa. (She is the one that drove the car.)

The words for “the one/thing” and the **māka painu** “e” are often combined as follows:

ʻO Kimo ka mea e mālama i ke kalo. ʻO Kimo ke mālama i ke kalo. (Kimo is the one who cares for the kalo).

Passive Form

The passive form of a **hamani** is often used with Kāhulu Pepeka Piko Hou ʻOle. Recall that to make a **hamani** passive the word **ʻia** follows it.

ʻO nā ʻuala ke pūlehu ʻia iho e Pualani ma ka Pōʻaono.

The sweet potatoes are the thing that are roasted by Pualani on Saturdays.
Note that the contraction **ke** of **ka mea e** has been used in this example.

The following examples illustrate the use of the passive form:

Poʻo	Piko	Kāhulu Pepeke	ʻAwe	Meaning
ʻO ka meaʻai	ka mea	i kuke ʻia aku	e Keola i nehinei.	The food is the thing that was cooked by Keola yesterday.
ʻO ka poi	ka mea	e ʻai ʻia iho	no ka ʻaina ahiahi.	The poi is the thing that is eaten for dinner.
Ma hea	ka puaʻa	i kālua ʻia aku	i ka imu e Keola?	Where is the pig that was baked in the imu by Keola?
He aha	ka mea	e hoʻolele ʻia aku ana	e Kimo?	What is the thing that is being flown by Kimo?

Cleeland points out that commonly, when the **piko** (subject) is a living thing, the **kāhulu** can be an active or passive **painu** (verb). He further says that commonly, when the **piko** (subject) is a thing, the **painu** (verb) will likely be passive (i.e. followed by ʻia) (Cleeland 1994:344).

Ke Kāhulu Pepeke Piko Hou (Relative Clause as Object of its Clause)

This section will examine another type of **kāhulu**, namely, a **kāhulu** that adds another **piko** (subject) and action to the modified **kaʻi kikino** (head noun, also referred to as kiʻa alakaʻi). Once again, these **kāhulu** are not complete sentences but rather are adorning the word they are modifying. There is a new subject introduced by using this type of **kāhulu**, thus the name “Kāhulu Pepeke Piko Hou”, meaning with a new **piko** (subject, e.g. Kimo, ʻoe, ka wahine). You may also see these referred to as “Kāhulu Pepeke Type B”. (Hawkins 1982:110) or "Pākuʻi Haʻina-Kumu Hou" (UH West Oʻahu). Consider the following:

A simple ʻAike ʻO:

ʻO kēlā ke kaʻa ʻulaʻula. That is the red car.
Poʻo Piko kāhulu

Now we use a **kāhulu** that adds a new **piko** and describes the action (*i.e.* a **painu** (verb)) that the new **piko** is performing:

ʻO kēlā	ke kaʻa	a Keola	e kalaiwa ai	i ka hale kūʻai.
Poʻo	kaʻi kikino (piko)	piko hou	Kāhulu Pepeke	ʻAwe

That is the car that Keola drives to the store.

As always, the **kāhulu** in the above example is simply adorning the word it follows. It is telling us something additional about the car. Namely, it is the car that Kimo drives to the store. Kimo in this case is the new **piko** - it is not the car that is doing the driving. Note that the new **piko** can be an i**'oa** (e.g. Kimo), a **kikino** (e.g. ka wahine), or a **papani** (e.g. ʻoe).

Note that there are <u>always</u> two **māka painu** markers used for painu in Kāhulu Pepeke Piko Hou. The **painu** (verbs) are marked with **māka painu** to indicate tense. See the green highlighted row of the table below which shows the **māka painu** forms to be used for the Kāhulu Pepeke Piko Hou.

Analula	Habitual	Completed Action	Not Completed Action	Happening Right Now	Suggestive	Recently Completed
Pepeke Painu	-	**Ua** painu	**E** painu **ana**	**Ke** painu **nei**	**E** painu	**Ua** painu *dir* **nei/la**
ʻAʻole Painu	-	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele ʻĀkena	**e** painu	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kālele Kūlana	**e** painu **ai**	**i** painu **ai**	**ana**, **e** painu **ai** **e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou ʻole	-, e*	**i** painu	**e** painu **ana**	**e** painu **nei**	**e** painu	**i** painu *dir* **nei/la**
Kahulu Pepeke Piko hou	**e** painu **ai**	**i** painu **ai**	**e** painu **ana**	**e** painu **nei**	**e** painu **ai**	**i** painu *dir* **nei/la**

A or O Class “Possessive”

Looking again at the example used above, you will see that the new **piko** (Keola) is of the k-less possessive form as highlighted in red below:

ʻO kēlā ke kaʻa a Keola e kalaiwa ai i ka hale kūʻai. That is the car that Keola drives to the store.

Note the following using the same example but a different **piko**:

O kēlā ke kaʻa a ka wahine e kalaiwa ai i ka hale kūʻai. That is the car that the woman drives to the store. The new piko (ka wahine) is a kikino in this case.

O kēlā ke kaʻa āu e kalaiwa ai i ka hale kūʻai. That is the car that you drive to the store. The new piko (āu) is the K-less form of the papani ʻoe.

Although the new **piko** is marked as possessive for the Kāhulu Pepeke Piko Hou, it is not a true possessive. In other words, Keola does not possess the car in this example, rather it is the car that Keola drives and therefore simply a possessive attribute of the **kaʻi kikino**.

The marking of the new **piko** as a possessive attribute of the **kaʻi kikino** raises the question of whether A or O class possessive form should be used. The general convention is based on the type of **painu** that is being used and the **kaʻi kikino** that is being modified. The convention is as follows:

1. If the **painu** (verb) is a **hamani** or **hehele**, use **A Class** *unless* the **kaʻi kikino** is a time, place, or reason, then use **O Class**.

2. If the **painu** (verb) is a **hopena** (**ʻaʻano** or passive) use **O Class**.

See the examples at the end of this section to see these conventions in use. Note that these are conventions but you will see examples that don't align with the conventions and there are some teachers that don't emphasize these conventions.

Further discussion of these conventions can be found in (Hopkins 1992:232), (Hawkins 1982:114), and (Baker 2012:80-108).

Location within a Sentence

Since a Kāhulu Pepeke Piko Hou is just a kāhulu (adornment to) the kaʻi kikino it can occur anywhere in a sentence as long as there is a Kiʻa Alakaʻi for it to adorn.[52] Consider the following examples:

A simple ʻAike ʻO:

ʻO ka wahine ke kumu ma ke kula.
Poʻo Piko ʻAwe

The woman is the teacher at the school.

Now adding a simple kāhulu to the Poʻo, Piko, and ʻAwe. The kāhuluʻs are underlined:

ʻO ka wahine uʻi ke kumu ʻoluʻolu ma ke kula kahiko.
Poʻo Piko ʻAwe

[52] Class handout HAW 452

The beautiful woman is the nice teacher at the old school.

Now adding a Kāhulu Pepeke Piko Hou instead of a simple kāhulu to the Poʻo, Piko, and ʻAwe. The kāhuluʻs are underlined:

ʻO ka wahine a Pualani e nānā ana ke kumu a Keola e wae ai ma ke kula a Kimo i kūkulu ai.
Poʻo Piko ʻAwe

The woman that Pualani is looking at is the teacher that Keola should select at the school that Kimo built.

The above examples illustrate the use of a KPPH anywhere in a sentence.

Variations of Form

There are three variations of form that can be used with a Kāhulu Pepeke Piko Hou. In addition to immediately following the **kaʻi kikino**, the new **piko** can be moved in front of the **kaʻi kikino** and also behind the **painu**.

Although there are no hard and fast rules, forms 1 and 2 are the most commonly used for **hamani** and **hehele** types of **painu**. Form 3 is used mostly for **hopena** (i.e. **ʻaʻano** and passive form **painu**). That said, you will see each of these forms used in the old Hawaiian newspapers and books which, in some cases, donʻt necessarily follow the common “rules”. The following illustrates the three forms:

Form 1: New **piko** following the **kaʻi kikino**:

ʻO kēlā	ke kaʻa	a Keola	e kalaiwa ai	i ka hale kūʻai.
Poʻo	Piko (kaʻi kikino)	Piko hou	Kāhulu Pepeke	ʻAwe

That is the car that Keola drives to the store.

Note the following using the same example but a different piko hou:

ʻO kēlā	ke kaʻa	a ke kāne	e kalaiwa ai	i ka hale kūʻai.
ʻO kēlā	ke kaʻa	a lāua	e kalaiwa ai	i ka hale kūʻai

That is the car that the man drives to the store.
That is the car that they drive to the store.

Form 2: New **piko** before the **ka‘i kikino**:

‘O kēlā	Kā Keola	ka‘a	e kalaiwa ai	i ka hale kū‘ai.
Po‘o	Piko hou	Piko (ka‘i kikino)	Kāhulu Pepeke	‘Awe

That is the car that Keola drives to the store.

Note the following using the same example but a different piko hou:

‘O kēlā	kā ke kāne	ka‘a	e kalaiwa ai	i ka hale kū‘ai.
‘O kēlā	kā lāua	ka‘a	e kalaiwa ai	i ka hale kū‘ai.

That is the car that the man drives to the store.
That is the car that they drive to the store.

Note that when the **piko** is moved before the **ka‘i kikino** the “possessive” is changed from k-less to k form.

When translating to English, remember that these possessive attributes are the **piko hou** (subject) of the **kāhulu** and not possessors of the **ka‘i kikino**:

Kāna kaikamahine i kōkua ai = the girl he helped
NOT: “his daughter who helped”

Form 3: New **piko** following the **painu**:

‘O ka ua	ka mea	i pulu ai	(‘o) ka wahine	i nehinei.
Po‘o	Piko (ka‘i kikino)	Kāhulu Pepeke	(‘o) Piko Hou	‘Awe

It is the rain that made the woman wet yesterday.

Note the following using the same example but different piko hou:

‘O ka ua	ka mea	i pulu ai	‘o Kimo	i nehinei.
‘O ka ua	ka mea	i pulu ai	‘o ia	i nehinei.

Note that Form 3 is typically used when the **painu** is a **hopena** (**‘a‘ano** or passive**)**, as in the example above. The ‘ami piko ‘o is sometimes used before the piko hou (Cabral 2004:20). The example below illustrates the use of the ‘ami piko before the piko hou ‘o:

Ua ‘ike nō	‘oe	i kahi	i kūkulu ‘ia ai	‘o nā iwi o Kānepōiki?

Did you see the place that the bones of Kānepōiki were erected?

Baker provides data and examples to further illustrate the typical usage of form 3 (Baker 2012:53). This form is sometimes referred to as Kahulu Pepeke Type C.

Cleeland reports that this form is commonly used when the **ka‘i kikino** refers to a time, place, or reason/manner, and the **painu** is a **hopena** (**‘a‘ano** or passive**)** (Cleeland 1994:371). Consider the following examples:

Time:	‘O ia ka manawa i make ai kōna kupuna kāne.	It is the time his grandfather died.
Place:	‘O kahakai kahi i pulu ai kōna lole.	The beach is the place where his clothes were wet.
Reason:	‘O ia ke kumu i ho‘okano ‘ia ai ‘o Ululani.	It is the reason that Ululani was haughty/proud.

See (Cabral 2004) for discussion on these variations of form.

Although this form is typically used when the **painu** is a **hopena**, it is seen in other cases as is shown in some of the following examples which illustrate the use of the Kāhulu Pepeke Piko Hou:

Note the color coding: Po‘o Piko Kāhulu Pepeke (piko hou is underlined) ‘Awe

Table 16 - Kāhulu Pepeke Piko Hou

Example	Form	Why O or A class?	Meaning
He aha ka mea a Pualani e ‘ohi nei i ka pā hale?	1	Painu (‘ohi) is a hamani	What is the thing that Pualani is gathering in the yard?
He aha ka mea āu e ‘ohi nei i ka pā hale?	1	Painu (‘ohi) is a hamani	What is the thing you are gathering in the yard
He aha ka mea a ka wahine e ‘ohi nei i ka pā hale?	1	Painu (‘ohi) is a hamani	What is the thing the women is gathering in the yard
He aha kā Pualani mea e ‘ohi nei i ka pā hale?	2	Painu (‘ohi) is a hamani	What is the thing that Pualani is gathering in the yard?
He aha kāu mea e ‘ohi nei i ka pā hale?	2	Painu (‘ohi) is a hamani	What is the thing that you are gathering in the yard?
He aha kā ka wahine mea e ‘ohi nei i ka pā hale?	2	Painu (‘ohi) is a hamani	What is the thing that the women is gathering in the yard?
He aha ka mea e ‘ohi nei ‘o Pualani i ka pā hale?	3	No O or A Class	What is the thing that Pualani is gathering in the yard?
He aha ka mea e ‘ohi nei ‘oe i ka pā hale?	3	No O or A Class	What is the thing that you are gathering in the yard?

He aha ka mea e ʻohi nei ka wahine i ka pā hale?	3	No O or A Class	What is the thing that the women is gathering in the yard?
Ua holoi lākou i ke kaʻa a Kimo i kūʻai mai ai i ka pule aku nei.	1	Painu (kūʻai) is a hamani	They washed the car that Kimo bought last week.
Ua holoi lākou i ke kaʻa āna i kūʻai mai ai i ka pule aku nei.	1	Painu (kūʻai) is a hamani	They washed the car that she bought last week.
Ua holoi lākou i ke kaʻa a ke kāne i kūʻai mai ai i ka pule aku nei.	1	Painu (kūʻai) is a hamani	They washed the car that the man bought last week.
Ua holoi lākou i kā Kimo kaʻa i kūʻai mai ai i ka pule aku nei.	2	Painu (kūʻai) is a hamani	They washed the car that Kimo bought last week.
Ua holoi lākou i kāna kaʻa i kūʻai mai ai i ka pule aku nei.	2	Painu (kūʻai) is a hamani	They washed the car that she bought last week.
Ua holoi lākou i kā ke kāne kaʻa i kūʻai mai ai i ka pule aku nei.	2	Painu (kūʻai) is a hamani	They washed the car that the man bought last week.
Eia nō ka poi āna i paʻi iho ai.	1	Painu (paʻi) is a hamani	Here is the poi that she pounded.
Eia nō kāna poi i paʻi iho ai.	2	Painu (paʻi) is a hamani	Here is the poi that she pounded.
ʻO kēlā nō ko Keola lā i hānau ʻia iho ai.	2	Painu (hānau ʻia) is a hopena, Kaʻi kikino is a time	That is the day that Keola was born.
ʻO kēlā nō ka lā i hānau ʻia iho ai ʻo Keola.	3	Painu (hānau ʻia) is a hopena, Kaʻi kikino is a time	That is the day that Keola was born.

ʻO ka Pōʻahā aʻe nō ko Kimo lā e holo aku ana.	2	Kaʻi kikino is a time.	Next Thursday is the day that Kimo is going to go.
He aha kāna mea e noi aku ai?	2	Painu (noi) is a hamani	What is the thing that she should ask?
ʻO ka iwi ka mea a ka ʻīlio e mama iho nei ma ka lānai.	1	Painu (mama) is a hamani	The bone is the thing the dog is chewing on the porch.
Maopopo nō hoʻi iā Pualani ke kumu o Keola i hele aku ai i ke kauka.	1	Kaʻi kikino is a reason.	Pualani indeed understands the reason that Keola went to the doctor.
Ke heluhelu iho nei ʻo Pualani i kā Kimo puke i hāʻawi aku ai iā ia.	2	Painu (hāʻawi) is a hamani	Pualani is reading the book that Kimo gave to her.
Ua loaʻa iā ia kahi o ka pōpoki e noho ai.	1	Kaʻi kikino is a place.	She found the place where the cat lives.
Ua loaʻa iā ia ko ka pōpoki wahi e noho ai.	2	Kaʻi kikino is a place.	She found the place where the cat lives.
He aha ke kumu e hele ʻole aku ai ʻolua i ka pāka?	3	No O or A Class	What is the reason you two don't go to the park?
ʻO ia ka manawa e ʻike ʻia ai ke kiʻiʻoniʻoni.	3	No O or A Class	It is the time the movie is seen.
ʻO kēlā kahi e kūkulu ʻia ai ka halepeʻa.	3	No O or A Class	That is the place the tent is erected.
He aha ke kumu i hoʻouna ʻia mai ai ka leka?	3	No O or A Class	What is the reason the letter was sent?
Ua nānā iho ʻo ia i ka palapala ʻāina a ʻo kēlā ke ʻano hana i loaʻa ai ka hale iā ia.	3	No O or A Class	She looked at the map and that's how she found the store.
ʻEleʻele ka ʻīlio i loaʻa ai ke keiki.	3	No O or A Class	The dog that found the child was black.
Ua maopopo iā ʻoe kahi i loaʻa ai ka pahi?	3	No O or A Class	Do you know where the knife was found?

Ke Kāhulu Pepeke Kālele ʻĀkena (Emphatic Relative Clause)

The entire Kālele ʻĀkena sentence structure can be used as a **kāhulu** (descriptor) in the way single word descriptors are used. This is called a Kāhulu Pepeke Kālele ʻĀkena.

A simple ʻAike ʻO without a Kālele ʻĀkena:

ʻO ia ka mea mua. He is the first one.

A simple ʻAike ʻO with a Kālele ʻĀkena:

ʻO ia ka mea nāna e haʻi ʻōlelo ana. He is the one (responsible) that was speaking.

Note that **nāna** is really the only N possessive that is used in this manner and therefore the following example would not typically be used in a Kālele ʻĀkena.

A simple ʻAike ʻO without a Kālele ʻĀkena:
ʻO kēlā ke kaʻa ʻulaʻula. That is the red car

~~ʻO kēlā ke kaʻa ʻulaʻula na Kimo e kalaiwa aku.~~ That is the red car that Kimo is responsible for Driving.

The following would be used to express the thought that Kimo is the one responsible for driving the red car, using a Kāhulu Pepeke Kālele ʻĀkena instead:

ʻO Kimo ka mea nāna e kalaiwa aku i ke kaʻa ʻulaʻula. Kimo is the one driving the red car.

In conversation, "ka mea" is often dropped before **nāna**:

ʻO wai nāna ʻoe e kōkua? Who did you help?

Ke Kāhulu Pepeke Kiʻa (Nominalized Relative Clause)

The nominalizer **ʻana** is discussed under **kiʻa painu** above. The **kāhulu pepeke kiʻa** is a pattern to form a relative clause where the nominalized verb phrase "possesses" in a grammatical sense the noun phrase that it describes:

piko o kaʻi kiʻa painu

or the alternative form:

ko/ka piko o kaʻi kiʻa painu

I ka lā o ko Kamehameha hānau ʻia ʻana...
On the day Kamehameha was born…

I ko Kamehameha lā o ka hānau ʻia ʻana...

On the day of Kamehameha's being born...

A very similar meaning can also be expressed with a **kāhulu pepeke piko hou**:

I ka lā i hānau ʻia ai ʻo Kamehameha... On the day Kamehameha was born...

Example	Meaning
He aha kāna o ka nīnau ʻana aku iā ʻoe?	What did he ask you?
ʻO Keola paha ka mea o kona kōkua ʻana.	Maybe it was Keola who helped him.
I ka makahiki o kona hoʻomaka ʻana i ke kula…	In the year that she started school…
ʻO kēlā ka manawa o koʻu ʻike ʻana iā ʻoe	That is the time that i saw you
ʻO kēlā koʻu manawa o ka ʻike ʻana iā ʻoe	That is the time that i saw you
He aha ko lākou ʻai ʻana?	What are they eating?
ʻO kēlā ke kumu o kona nīnau ʻana iā ʻoe.	That is why she asked you.

Ka ʻAwe ʻĀkena ʻAʻano (Causative with Stative Verb)

ʻAʻano (stative) verbs do not take **e** to indicate the cause or agent responsible for the state of the **piko** (subject), but **i/iā**. The noun phrase starting with **i/iā** is the **ʻawe ʻākena ʻaʻano** or cause of the state.

ʻAʻano piko ʻawe ʻākena ʻaʻano (cause)

Ua ʻeha koʻu mau wāwae i kēia kāmaʻa. These shoes hurt my feet. (My feet hurt from these shoes)

Example	Meaning
Ua pau ka mea ʻai i ka ʻai.	All the food was eaten (The food is all gone due to being eaten)
E kaumaha ana ʻoe i kona haʻalele?	Are you going to be sad because he will leave?

E ʻulaʻula ana ka pālule “t” o Kimo i ke koko.	Kimo’s t-shirt is getting red from the blood.
Ua pulu kaʻu pāpale i ka ua.	My hat is/got wet from the rain.

Ke Kāhulu Pepeke Nonoʻa (Possessive)

A **kāhulu pepeke nonoʻa** (possessive phrase) follows a noun (phrase) to indicate a property or possession of the **piko** (subject).

piko nona/nāna kaʻi kikino

ke kanaka nona ke poʻo nui the man with a big head (who has a big head)

Nona is used with possessed objects/persons/properties of o-class, **nāna** with those of a-class.

Example	Meaning
ʻO wai ke keiki nāna ka puke nui?	Who is the boy with the big book?
Aia kaʻu peni i ka wahine nona ka lole ʻeleʻele.	My pen is with the woman dressed in black.
Maʻi loa kēlā keiki ma ʻō, ka mea nāna ka ʻīlio.	That boy over there is very sick, the one with the dog.
ʻO Kimo paha ka mea nona ka makaaniani?	Is Kimo maybe the owner of the glasses?
E ʻoluʻolu ʻoe e kelepona iā Kapua, ʻo ia ka mea nāna ke keiki mālie.	Please call Kapua, she is the one who has the calm/quiet child.
ʻO ʻoe anei ka mea nona kēia palaka aloha?	Are you the one that this aloha shirt belongs to?

Other **pepeke nonoʻa** (possessive) forms may also be used as a **kāhulu** (modifier):

piko (he) helu kaʻi kikino

ka wahine he ʻelua āna keiki the woman who has two children

Ke Kāhulu Pepeke Pani Nonoʻa (something for somebody to do something)

I/He **Kikino** + **Nonoʻa** E **Painu** Ai

This form is used when one wants to identify ownership of someone/thing to do/perform an action. Note that there is generally no **kaʻi** prior to the **kikino** but you will see this form used with a kaʻi as well (Cabral 2004:22)

Example	Meaning
ʻAʻole ʻo ia i hāʻawi mai i meaʻai na nā keiki e ʻai ai.	She did not give the food for the children to eat.
Ua kūʻai mai ʻo Kimo i kēlā hale i wahi no kona ʻohana e noho ai.	Kimo bought that house as a place for his family to live.
Ua hōʻoi iho nō ke aliʻi i kāna koʻi i mea nāna e pepehi ai iā Pōpōalaea.	The king sharpened his axe as a thing for him to kill Pōpōalaea.
ʻO ia ka manawa noʻu e heluhelu ai i ka puke.	It is the time for me to read the book.

I Mea E **Painu** Ai (As a Way, As a Means, As a Thing)

This pattern expresses that something is a way, means, or thing to do something. It can also be used to ask the purpose of an object.

Example	Meaning
Ua heluhelu ʻo ia i ka puke i mea e aʻo mai ai i kēlā kumuhana.	He read the book as a way to learn that subject.
Ua kāhea ʻia nā makaʻi i mea e hoʻokū ai i ko lākou hoʻopaʻapaʻa ʻana.	The police were called as a means to stop their arguing.
E ulana ana ʻo Keola i kekahi ʻupena i mea e hei ai i nā iʻa.	Keola is going to weave a net as a thing to catch the fish.
I mea aha kēia?	What is the purpose of this?
I mea e kākau ai.	A thing to write with.

Ke Kāhulu Pepeke ʻAike He (Known As)

The following pattern can be translated as "the one known as":

ia mea he **kikino**

ʻO wai ia mea he wahine akamai? Who is the one known as a smart woman?

Ka Ma Ke ʻAno He (As a, Like a)

The following pattern indicates that an action, object or person performs as/like another noun:

ma ke ʻano he **kikino**

Example	Meaning
Ma ke ʻano he kumu aʻoaʻo ma ke kulanui	Like a teacher at the university
Ma ke ʻano he hoʻolimalima ʻāina	In the capacity of (As) a tenant
Ua komo maila i loko o ko lāua mau puʻuwai nā makemake like e noho ke kāne a wahine, ma ke ʻano e hoʻopololei i ko lāua moʻolelo.	Both their hearts wished to live as man and wife, as appropriate to their history.
Makemake mākou e ʻike nā haumāna i ka honua ma o kēia hale ma ke ʻano he ʻōpaka.	We want the students to see the world through this building as a prism.
Ke paʻi hou ʻia nei ʻo Māmaka Kaiao ma ke ʻano he hoa like o ka puke wehewehe ʻōlelo.	Māmaka Kaiao is being reprinted as a companion to the dictionary.

Ka pepeke makua me ka pepeke keiki (verb to verb infinitive)

e is used to connect a verb to another verb in the sense of an infinitive in English.

Makemake au e ʻai i ka iʻa.
painu piko **e** painu ʻawe
I want to eat (the) fish.

If the *piko* (subject) of the infinitive is not the same as that of the first verb, the second *piko* comes after the infinitive.

Makemake au e ʻai ʻoe i ka iʻa.
painu piko **e** painu piko ʻawe
I want you to eat (the) fish.

The *piko* of the infinitive can be moved forward to become the *ʻawe lauka* (object) of the first verb with no change in the meaning. (Kamanā/Wilson 2012 I:116)

Example	Meaning
Makemake au e hele ʻoe.	I want you to go.
Makemake au iā ʻoe e hele.	I want you to go.
Makemake ʻo ia e ʻike ʻoe iā ia.	She wants you to see him.
Ua ʻōlelo ʻo ia e holoi i nā pā.	She said to wash the dishes.
Akā, makemake ʻo Hina e huki ʻo Māui mā iā Maui i Hawaiʻi.	But Hina wants Māui folks to pull Maui to Hawaiʻi.

Miscellaneous

This section presents a few areas of semantic usage not typically part of a reference grammar, but of assistance to a student of Hawaiian.

Expressing Similarity

There are a variety of ways to compare two things by stating that something or some quality is “like” or, in some way “similar to” something else. The comparison could be straight-forward (“The child climbs like a monkey”) or could be a more subtle reference to a characteristic of a person or thing as similar to something else (“The man became angry” i.e “The man’s demeanor became like one who was angry”.)

Term	Meaning
like, e like me, ua like me	alike, similar, same, equal; most commonly used with **e** or **ua**
ʻAʻole e like… ʻAʻole i like...	..is not like… ..was not like..
me he **kikino** lā (sometimes written as one word, “mehe”)	like, similar
kū	In a state of, resembling (often followed by **i** or **ā**)

kohu	(similarity with respect to visual appearance) resemblance, likeness, matching, alike, similar
laʻa	together with, such as, like this
ʻoia nō ʻoe ʻo ….[53]	Just like a …..
pēia, pēla, penei, pehea[54]	like this, like that, in this way, how (like what)
hele ā	In a state of, similar, imitating
hoʻokahi	the same as

Example	Meaning
hana like	to do together (to do like each other)
mea like	similar thing
E like me ka loihi mai ka hikina a i ke komohana	As far as the East is from the West (“Like the distance from the East to the West”) (Alexander 1864:48)
Ua like koʻu kaʻa hou me kēlā kaʻa ma ō.	My new car is like that car over there.
like pū	just the same
e like me ia i haʻi	as has just been told
ʻA’ole i like ʻo Kimo me aʻu.	Kimo was not like me.
Ua ʻai ʻoe me he hipa lā.	You eat like a sheep.
kū i ka pilikia	to be in trouble (to be in a state that’s like trouble)
Kū nō i makuahine	Having the character or appearance of the mother (like the mother)
Kū ā kahiko	As of long ago (like unto long ago)
ʻOia nō ʻoe ʻo ke kaimana	Just like a diamond
Ke pinana kēlā keiki i ke kumulāʻau, ʻoia nō ʻoe ʻo ke keko.	When that child climbs the tree, he's just like a monkey
Ke kohu haole nō ke namu mai.	He talks just like a white person.
He kohu Pukikī ʻoe ke nānā aku.	He looks just like a Portuguese.

[53] Pukui/Elbert definition 1. Also seen in the Moʻolelo ʻo Hainakolo.
[54] See demonstratives for usage of pēnei, pēlā, etc

E laʻa (me) kēia	Like this (Alike in characteristic with this)
Ua hele ʻoia ā huhū.	He became angry (His state became similar to a state of anger).
Pēlā kāna kamaʻilio ʻana.	That's the way he chatted.
A'o aku kāua iā oe i ka hoʻopāpā, ka hana hoʻokahi aʻu i a'o aku ai i kō makuakāne.[55]	I will teach you word dueling, the same activity I taught your father.

Ka ʻOi Loa (Superlatives)

Hawaiian has several ways to express the greatness of something or someone. The following is a list of common superlatives:

Term	Meaning
launaʻole	unmatched
anaʻole	immeasurable
luaʻole	second to none
palenaʻole	boundless

Example	Meaning
Launaʻole ke akamai o Pualani.	Pualani's intelligence is unmatched.
Noho nā ʻuhane o nā kūpuna i ka lani anaʻole.	The spirits of the ancestors reside in the immeasurable heaven.
Wikiwiki kēla ʻelele me ka luaʻole.	That messenger is fast, second to none.
Palenaʻole ka nani o Mauna a Wākea.	The beauty of Mauna a Wākea is boundless.

Additional ways to express the superlative nature of someone/thing:

[55] https://nupepa.org/?a=d&d=KAE19791201-01.2.25&e=-------en-20--1--txt-txIN%7ctxNU%7ctxTR%7ctxTI-------

Term	Meaning
Nani maoli nō	Truly beautiful
He **ʻaʻano** hoʻi kau	“Wow” of some quality
ʻAʻole o/i/a kana mai ka/ke **ʻaʻano/painu**	So much, extremely, beyond, without compare of something/one
ʻAʻole i/e kala	For a long time

Example	Meaning
Nani maoli nō nā pali o Kauaʻi!	The cliffs of Kauaʻi are truly beautiful!
He akamai hoʻi kau!	Wow how smart!
ʻAʻole o kana mai ka hauʻoli o Kimo i ka manawa āna wahine i hoʻi mai ai mai kāna huakaʻi!!	Kimo was overjoyed at the time his wife returned from her trip!!
ʻAʻole i kala ka noho ʻana o nā Haole ma ʻaneʻi.	The haole lived/stayed here a very long time.

Family Relationship Terms

	Male	Female
Parent	Makua	
Parent	Makuakāne	Makuahine
Grandparent	Kupuna, Tūtū	
Grandparent	Kupunakāne, Tūtūkāne	Kupunahine, Tūtūhine
Great-grandparent	Kupunakāne kuakahi	Kupunahine kuakahi
Great-great-grandparent	Kupunakāne kualua	Kupunahine kualua
Uncle/Aunt	ʻAnakala	ʻAnakē
Younger cousin of parent	Makua kāne ʻōpio	Makuahine ʻōpio
Older cousin of parent	Makua kāne makua	Makuahine makua
Child	Keikikāne	Kaikamahine
Grandchild	Moʻopuna kāne	Moʻopuna wahine
Great-grandchild	Moʻopuna kāne kuakahi	Moʻopuna wahine kuakahi
Great-great-grandchild	Moʻopuna kāne kualua	Moʻopuna wahine kualua
Older sibling of same sex	Kaikuaʻana	
Younger sibling of same sex	Kaikaina	
Brother of a woman	Kaikunāne	
Sister of a man	Kaikuahine	
Sister-in-law of woman, Brother-in-law of man	Kaikoʻeke	
Cousin	Hoahānau	
First-born	Ka hiapo	
Youngest	Ka muli loa, Pokiʻi, Panina	

Interjections

The following is a subset[56] of the list of interjections in (Elbert/Pukui 1979:175-178) plus a few from Hawaiian Conversation 221.

Interjection	Meaning
‘A‘ole nao, ‘A‘ohe nao	Intensifying idiom usually followed by words expressing damage, havoc, distress, pain. ‘A‘ohe nao ka pilikia! How very much trouble!
Ahahana	Shame on you! You're going to get it!
Aiā!	Oh, no!
Āi!	Oh, wow!
Aia ho‘i!	See! Behold!
Aia kā!	So there!
Aia lā!	There, I told you so!
Aia nō i ka nāna ‘ana.	We'll see.
‘Aikola!	Serves you right!
‘Aiō.	Heigh-ho!
Ā la‘a lā.	Serves you right.
Alia!	Wait a minute!
‘Ā ‘oia.	That's right.
‘A‘ole loa!	No way!
Aloha ‘ino	What a pity (serious or sarcastic)

[56] Excluding "Mele Kalikimaka", "Aloha ahiahi" and similar greetings

Auē! Auwē! Auwī!	Oh! Oh boy! Ouch!
Auē noho‘i ē!	What a shame! How terrible!
Aui	Ouch
Ē!	Alas!
‘Ē.	Yes
‘Ē, ‘ē, ‘ē, ‘ē	Yeah, yeah, yeah, yeah
‘Ea.	Say! Listen!
‘Eā!	Isn't that so!
‘eā‘eā	song refrain
‘Ehehehe	Ha! Ha! Ha!
ehehene	song refrain
‘Ehia mea aloha	Woe is me
Eia aku nō ma hope	Approaching, nearby, soon
Eia kā	Come to find out, so at last, as it turns out
Eia na‘e,	However
Eia nō na‘e,	Never-the-less
Eia kekahi,	Furthermore
‘Ei‘a!	Here!
‘Ei‘a mai ā!	Take that!
‘Eleu ā!	Hurry up!

Einei!	I say![57]
E ō.	Yes. (in answer to a call)
e ue	chant ending
haikūamuamu	a call to lift a canoe or rally to work
a ʻuhaʻu ē	song refrain
Hawahawa	a children's taunt
He aha sananā!, Wēsenanā!	What use is it
Hehe!	Yip!
Hele pēlā!	Get out!
Hemū!	Be off! Scat!
Hiki nō.	Okay, certainly.
Hipahipa!	Hip, hip, hurrah!
Hōlina!	Haul in!
Hū!, Hō!	Huh!
Hūi, Ūi!	Halloo! (as when knocking at a door)
Hulō!	Hurrah!
ʻĪ	rare interjection of scorn. I ka ʻī! “What does [he, she] know about it?”
ʻike	interjection of scorn in the phrase I ka ʻike! “What does [he, she] know!”
Inane!	Show me! Let me see!

[57] (Judd 1939:25)

Kā! Kē! Chā! Sā!	Oh dear! Ridiculous!
Kāhāhā! Kāhōhō! Kāhūhū!	Amazing!
Kāhīhī!	Horrors!
Kai!	My! Goodness!
Kaī, Kaīī, Keu	exclamations of annoyance or displeasure: *Kaīī! Chā! ʻIno maoli kāna hana!* “Oh! Oh! His work is downright wicked!”
Kāina!	Strike! (said by a kahuna invoking eternal destruction)
Kāmau!	Drink! (a toast)
Kamipulu!	Damn fool!
Kanapapiki!	Son of a bitch!
Kao!	Oh!
Kapuō!	Taboo! (cry announcing a taboo)
Kēlō!	Sail ho!
Kihe a mauli ola.	Bless you! Gesundheit! (formal)
Kī!	Gee!
Kō kō kō, Kolo kolo kolo	call to pigs and chickens
Kokami!	God damn!
Kuailo!	I can't guess!
Kulikuli!, Kulikuli iā ʻoe!	Keep still! Shut up!
Kupaianaha! Kupanaha!	Astonishing! Amazing!

Kūpākūpā!	Boom! Boom!
lā	common song refrain
laʻehana	song refrain
lae la lae	song refrain
Lanahō!	Land ho!
Lawekeō!	cry of the stilt bird
Leikō!	Let go! (as of an anchor)
Makani	call of a sentinel, as “All's well!”
Minamina	How touching, too bad (precious or sad)
Nānā!	See!
Nani . . .	How much . . . How . . . (followed by a noun phrase)
Nauane!	Move along! (said by priests as they carried images)
Niu kūlolo!	Oily kūlolo pudding! (Don't talk so much!)
ʻOae!	Yep!
ʻOia hoʻihā! ʻOi hoʻihā!	That's right! That's so! Then do it!
ʻOia kā!	You don't say!
ʻOia nō hoʻi!	That's for sure!
ʻOia paha!	Maybe so!
ʻO ia wale nō	That's all for now
ʻOkole maluna!	Bottoms up! (vulgar)

Ola!	Bless you! Gesundheit!
Oliana!	Let me see! Show me!
Ololaiki.	All right!
Pehea kou piko?	How's your navel? (a facetious greeting avoided by some because *piko* also means 'genital')
Pehea lā?	Well who knows? Well, I don't know.
Pēlā paha!	Maybe so!
Pupuʻu hoʻolei loa, … Pupuʻu hoʻolei loa, kū ana ke kūkini i ke alo o ke aliʻi.	Quick as a flash, … Quick as a flash, the messenger stood in the presence of the chief.
Sila (hoʻopunipuni) kā hoʻi ʻoe!	Boy, are you full of it!
ʻŪ!	Yes!
uhē, uhēʻuhene	song refrain
ʻŪhū!	Huh!
Uihā!	Woopie doo! (said when having fun)
ʻUkā	a call to pigs
Uoki!, Ua oki!	Stop it!
Wela ka hao!	The iron's hot! (Now's the time for fun, hurray!) (Considered old-fashioned in 1976)
Wō!	Whoa!

Idioms

This section covers "one-off" usage patterns - used only with one verb - that do not fit into any of the regular patterns; from (Cleeland 1994) via Hawaiian Conversation 221, as well as from HAW 201-402.

Dropping Grammatical Elements

I Kikino Na (Give To Someone, Someone Would Like)

In conversation, "makemake **papani** i **kikino**" (I/we/you/he/they want something, I/we/you/he/they would like something) and "e haʻawi iā **papani** i **kikino**" (give me/us/you/him/them something) are commonly replaced with the pattern:

I **kikino** **n-possessive**

For example:

I penikala naʻu?	Can I have a pencil?
I kanakē nāu?	Would you like candy?

Dropping k in k-possessive pronouns

Sometimes a k-less pronoun is used in a traditional moʻolelo where a k-pronoun would be expected: E oʻu mau mākua, ua hoʻi mai nei au.[58]

Dropping mau with plural indefinite nouns

E oʻu makua, ua hoʻi mai nei au.[59] Note that the kahakō is dropped on mākua when mau is dropped.

Various Idioms

Idiom	Meaning
Aia ka pono,ʻo ka...	I need to..., there is a need to...
ʻAʻohe launa	It doesn't jive; no match
ʻAʻohe mea *painu* ʻole	You *painu* everything; ʻAʻohe mea ʻai ʻole (You just eat everything)
ʻAʻohe poʻe o ka hale	No one's home
ʻAʻole hana pēlā!	Don't do that!

[58] ʻAukelenuiaʻīkū (MOKUNA 1: OU MAU KAIKUAʻANA) - https://ehoolulahui.maui.hawaii.edu/?page_id=213#
[59] (Ibid)

ʻAʻole hiki ke ʻalo aʻe.	It can't be helped.
E hoʻi mai koe.	Be right back.
E laʻa[60]	For example
E noho mau!	Continue sitting!
Hālā (ʻalā)	You're gonna get it
Hana hou	Do it again
Hapalakī, hapalakā	Speaking half-English, half-Hawaiian
He aha kā ia iā ʻoe?	What's it to you?
He aha ka pili?	What's that got to do with it?
He aha lā kou ʻano?	What's the matter with you?
He nani (nō) ia.	Itʻs a good thing.
He *painu* mai koe	gonna happen, soon as, almost; He hoʻi mai koe. (Be right back.)
He wai ʻauʻau nona	Duck soup
Hō ka *ʻaʻano* o *kikino*	Wow, it is really; Hō ka hūpō o lāua! (Wow, they are really stupid!)
Hoʻokuʻu, Hoʻopoina, Waiho	Forget about that
I hewa nō i ka waha.	It's your mouth's fault.
I ʻike ʻoe	Just so you know
Kainō, ʻaʻole e hiamoe ana ʻo Kapua.	I thought Kapua was not sleeping.
Kali iki	Wait a little

[60] (Pukui/Elbert 1986) suggests "e laʻa me" but "e laʻa" is more common in 19th and 20th century writing

Koe aku ia	I don't know, that remains to be seen
Kū i ka pono.	Stand up for what is right.
Kū ka paila (o ka poʻe)	What a lot (of people)
Launa kēlā manaʻo.	That makes sense.
Maʻe loa	Good, cool
Maikaʻi, ua loaʻa nō kāu!	Good, you got what's coming to you!
Manene ka pepeiao	You're offending the ears (making me feel uncomfortable)
Mea, Aia i hea kāu mea?	Da kine, where's your da kine?
Mea ka mea ka mea	Blah, blah, blah
Na ia manawa nō e ʻike, Na ia manawa nō e hōʻike mai	Time will tell
Nāna wale nō ka ʻeha.	He was the only one injured.[61]
ʻO au pū.	Me too.
ʻO ia ana nō.	It's the same result (regardless),
ʻO ia koʻu lohe	That's what I heard
ʻO ia paha, ʻaʻole paha.	Maybe so.
ʻO ʻoe ma ka (walaʻau)!	You for (talk)!
Pau pele, pau manō	Cross my heart and hope to die (May I be killed by lava or a shark)
Pehea lā kou ʻano!	What's the matter with you!

[61] Kuʻi aku ʻo Kalima iā Kaleo, a nāna wale nō ka ʻeha. - https://ehoolulahui.maui.hawaii.edu/?page_id=1676

Peia nō.	Just like that.
Penei ka hana.	Here is how you do it.
Pōkole ka naʻau	Short-tempered
Tahūhū	Tease with something humorous that may be embarrassing
Ua aha ʻia iā ʻoe?	What happened to you?
Ua hoka akula ʻoe.	Tough luck. You lost out.
Ua like nō me ka maʻamau.	Just like always.
Ua like pū!	It’s the same!
Ua pā ka leo	Told something that hurt the feelings

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Appendices

Additional Material

We have collected additional, more advanced material in a separate document.

Further Research

See parallel document with ideas for further research that we came up with in working on this book.